

# ISLAM ON MERCY AND COMPASSION

SHAYKH-UL-ISLAM  
DR MUHAMMAD TAHIR-UL-QADRI

Minhaj Publications India Forum



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## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God, Most Compassionate, Ever-Merciful

### SAYING OF GOD ﷻ

﴿كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ﴾

﴿Your Lord has made mercy incumbent upon Himself  
(as a gracious obligation).﴾

[Qur'ān 6:54]

### SAYING OF THE PROPHET ﷺ

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «جَعَلَ اللَّهُ الرَّحْمَةَ مِائَةَ جُزْءٍ. فَأَمْسَكَ عِنْدَهُ تِسْعَةً وَتِسْعِينَ جُزْءًا، وَأَنْزَلَ فِي الْأَرْضِ جُزْءًا وَاحِدًا».

Abū Hurayra رَضِيَ اللَّهُ عَنْهُ reported that he heard Allah's Messenger ﷺ say, 'Allah created mercy in one hundred parts; He retained ninety-nine parts and sent one part to the earth.'

[Al-Bukhārī and Muslim]





## SHAYKH-UL-ISLAM DR MUHAMMAD TAHIR-UL-QADRI


Shaykh-ul-Islam Dr Muhammad Tahir-ul-Qadri was born in 1951 in the city of Jhang, Pakistan, hailing from a family of Islamic saints, scholars and teachers. His formal religious education was initiated in Medina at the age of 12 in Madrasa al-‘Ulūm al-Shar‘iyya, a traditional school situated in the blessed house of the Companion of the Prophet Muhammad ﷺ, Abū Ayyūb al-Anṣārī رضي الله عنه. He completed the traditional studies of classical and Arabic sciences under the tutelage of his father and other eminent scholars of the time. He continued to travel around the Islamic world in the pursuit of sacred knowledge, and studied under many famous scholars of Mecca, Medina, Syria, Baghdad, Lebanon, the Maghreb, India and Pakistan, and received around five hundred authorities and chains of transmission from them in hadith and classical Islamic and spiritual sciences. Amongst them is an unprecedented, unique and highly honoured chain of authority which connects him, through four teachers, to Shaykh ‘Abd al-Razzāq, the son of Sayyidunā Shaykh ‘Abd al-Qādir al-Jīlānī al-Ḥasanī al-Ḥusaynī (of Baghdad), al-Shaykh al-Akbar Muḥyī al-Dīn b. al-‘Arabī [(the author of *al-Futūḥāt al-Makkiyya*) (Damascus)] and Imam Ibn ‘ajar al-‘Asqalānī, the great hadith authority of Egypt. Through another chain he is linked to Imam Yūsuf b. Ismā‘īl al-Nabhānī directly via only one teacher. His chains of transmission are published in two of his *thabts* (detailed list): *al-Jawāhir al-Bāḥira fī al-Asānīd al-Ṭāhira* and *al-Subul al-Wahabiyya fī al-Asānīd al-Dhahabiyya*.

In the academic sphere, Dr Qadri received a First Class Honours Degree from the University of the Punjab in 1970. After earning his MA in Islamic studies with University Gold Medal in 1972 and achieving his LLB in 1974, Dr Qadri began to practise law in the district courts of Jhang. He moved to Lahore in 1978 and joined the University of the Punjab as a lecturer in law and completed his doctorate in Islamic



Law. He was later appointed as a professor of Islamic Law and was head of the department of Islamic legislation for LLM.

Dr Qadri was also a jurist advisor to the Federal Shariat Court and Appellate Shariah Bench of the Supreme Court of Pakistan and advisor on the development of Islamic Curricula to the Federal Ministry of Education. Within a short span of time, Dr Qadri emerged as one of the Pakistan's leading Islamic jurists and scholars and one of the world's most renowned and leading authorities on Islam. A prolific author, researcher and orator, Dr Qadri has written around one thousand books, of which more than four hundred and fifty have been published, and has delivered over six thousand lectures (in Urdu, English and Arabic) on a wide range of subjects.

Shaykh-ul-Islam Dr Muhammad Tahir-ul-Qadri issued a historic fatwa on the vital matter of suicide bombings and terrorism carried out in the name of Islam. It is regarded as a significant and historic step, the first time that such an explicit and unequivocal decree against the perpetrators of terror has been broadcast so widely. The original fatwa was written in Urdu, and amounts to 600 pages of research and references from the Qur'an, hadith, the opinions of the Companions , and the widely accepted classical texts of Islamic scholarship. This historic work has been published in English and Indonesian, while translation into Arabic, Norwegian, Danish, Hindi and other major languages is also in process. Islamic Research Academy of Jamia al-Azhar Egypt wrote a detailed description of the fatwa and verified its contents as well.

Dr Qadri is also the founder and head of Minhaj-ul-Quran International (MQI), an organisation with branches and centres in more than ninety countries around the globe; he is the chairman of the Board of Governors of Minhaj University Lahore, which is chartered by the Government of Pakistan; he is the founder of Minhaj Education Society, which has established more than 600 schools and colleges in Pakistan; and he is the chairman of Minhaj Welfare Foundation, an organization involved in humanitarian and social welfare activities globally.



## TRANSLITERATION KEY

|       |    |   |     |
|-------|----|---|-----|
| ا/آ/إ | ā  | ظ | z   |
| ب     | b  | ع | ‘   |
| ت     | t  | غ | gh  |
| ث     | th | ف | f   |
| ج     | j  | ق | q   |
| ح     | h  | ك | k   |
| خ     | kh | ل | l   |
| د     | d  | م | m   |
| ذ     | dh | ن | n   |
| ر     | r  | ه | h   |
| ز     | z  | و | ū/w |
| س     | s  | ي | y/ī |
| ش     | sh | ة | a   |
| ص     | ṣ  | ء | ’   |
| ض     | ḍ  | أ | a   |
| ط     | ṭ  | إ | i   |



## FORMULAIC ARABIC EXPRESSIONS

- ❁ (*Subhānahū wa ta'ālā*) an invocation to describe the Glory of Almighty Allah: 'the Exalted and Sublime'
- ❁ (*Ṣalla-llāhu 'alayhi wa ālihī wa sallam*) an invocation of God's blessings and peace upon the Prophet Muhammad and his family: 'God's blessings and peace be upon him and his family'
- ❁ (*'Alayhis-salām*) an invocation of God's blessings and peace upon a Prophet or an angel: 'May peace be upon him'
- ❁ (*'Alayhas-salām*) an invocation of God's blessings and peace upon a Prophet's mother, wife, daughter and other pious woman: 'May peace be upon her'
- ❁ (*'Alayhimus-salām*) an invocation of God's blessings and peace upon two Prophets or two angels: 'May peace be upon both of them'
- ❁ (*'Alayhimus-salām*) an invocation of God's blessings and peace upon three or more Prophets: 'May peace be upon them'
- ❁ (*Raḍiya-llāhu 'anhū*) an invocation of God's pleasure with a male Companion of the Prophet: 'May God be pleased with him'
- ❁ (*Raḍiya-llāhu 'anhā*) an invocation of God's pleasure with a female Companion of the Prophet: 'May God be pleased with her'
- ❁ (*Raḍiya-llāhu 'anhumā*) an invocation of God's pleasure with two Companions of the Prophet: 'May God be pleased with both of them'
- ❁ (*Raḍiya-llāhu 'anhum*) an invocation of God's pleasure with more than two Companions of the Prophet: 'May God be pleased with them'



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## PART I



الْبَابُ الْأَوَّلُ

عَظَمَةُ رَحْمَةِ اللَّهِ تَعَالَى

CHAPTER ONE

ON THE INFINITE MERCY OF ALMIGHTY  
ALLAH

**T**HE MERCY OF ALLAH ﷻ IS VAST AND ALL-ENCOMPASSING, FOR He made it incumbent upon Himself. That said, He has not extended its honour in the life to come to those who disbelieve in and reject Him—even though it is true that He shows mercy to them in this life. For such disbelievers, He shows mercy through provision, health, wealth, children, and so on. For this reason, the servants of Allah must show delight in Allah's mercy and must never despair of it, for none despairs of His mercy save the disbelievers.

The revealed texts that detail Allah's mercy, whether in the Holy Qur'an or the noble Prophetic traditions, are vast in number. While unique points have been placed under a separate subheading to acquaint the reader and make it easy for him to memorize, a summary of the various manifestations of Allah's mercy has been given in the conclusion.

### 1.1 ALLAH HAS WRITTEN MERCY UPON HIMSELF

Allah ﷻ has informed us that He has written mercy upon His Ineffable Self. Allah ﷻ said,

﴿قُلْ لِمَنْ مَا فِي السَّمَوَاتِ وَالْأَرْضِ قُلْ لِلَّهِ كَتَبَ عَلَى نَفْسِهِ الرَّحْمَةَ﴾

﴿Ask (them this question): 'To whom belongs whatever is in the heavens and the earth?' And (then) proclaim (this as well): 'Allah's it is.' He has made mercy incumbent upon Himself (as a gracious obligation).﴾<sup>1</sup>

He also said,

﴿وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَمٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهْلَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ﴾

<sup>1</sup> Qur'an 6:12.

﴿And when those who believe in Our Revelations come to you, then say (affectionately): 'Peace be upon you!' Your Lord has made mercy incumbent upon Himself (as a gracious obligation). So whoever from amongst you commits some evil out of ignorance (or suspension of discretion) but later turns to (Allah in) repentance and amends (himself), then surely He is Most Forgiving, Ever-Merciful.﴾<sup>2</sup>

Allah has made mercy incumbent upon Himself out of His Divine largesse, bounties, and grace for His creation.

### 1.2 ALLAH IS THE LORD OF MERCY

Allah Most High also informed us that He is absolutely free of needs, independent of His creation, yet at the same time He is the Possessor of Mercy and is compassionate towards them and is the Lord of mercy. Allah Most High said,

﴿وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ﴾

﴿And your Lord is Self-Sufficient, Lord of (great) mercy.﴾<sup>3</sup>

He also said,

﴿وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَلْ لَهُمُ الْعَذَابُ﴾

﴿And your Lord is Most Forgiving, Full of Mercy. If He had to take them to task for their doings, He would certainly send the torment upon them quickly.﴾<sup>4</sup>

In this verse, Allah mentioned the word mercy in the definite form with an *alif* and *lām* [*al-rahma*] to show that He is the possessor of all forms of mercy.

### 1.3 ALLAH IS THE OWNER OF MERCY

One of the many manifestations of Allah's vast mercy is the fact that

<sup>2</sup> Ibid., 6:54.

<sup>3</sup> Ibid., 6:133.

<sup>4</sup> Ibid., 18:58.



He is Compassionate and the Owner of Mercy, and that no one else owns it. None owns its treasure-stores save Him, the Most High. It is uniquely His and no one can contend it with Him. There are numerous verses in the Qur'an that bear this out. Allah Most High said,

﴿أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ﴾

﴿Do they have the treasures of the mercy of your Lord, Who is the Almighty, the Most Benevolent?﴾<sup>5</sup>

Just as He alone owns its treasure-stores, He bestows it upon whomever He wills among His servants. This is why He ascribed it to Himself in the verse,

﴿يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَاءُ﴾

﴿And Allah especially chooses whom He pleases for His mercy.﴾<sup>6</sup>

He also said,

﴿مَا يَفْتَحِ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا﴾

﴿Whatever of (the treasure of) His mercy Allah opens to mankind, there is none who can withhold it.﴾<sup>7</sup>

#### 1.4 ALLAH SHOWS MERCY TO WHOM HE WILLS

Since Allah ﷻ is the Owner of Mercy, He shows mercy to whom He wills and veils others from it as He wills. This is because Allah alone is the disposer of affairs who manages the cosmos, and it is based upon a wisdom that He knows. Allah said,

﴿رَبُّكُمْ أَعْلَمُ بِكُمْ إِن يَشَأْ يَرْحَمْكُمْ أَوْ إِن يَشَأْ يُعَذِّبْكُمْ﴾

﴿Your Lord is Well Aware of your state of affairs. If He wills, He may have mercy on you, or if He likes, He may

<sup>5</sup> Ibid., 38:9.

<sup>6</sup> Ibid., 2:105.

<sup>7</sup> Ibid., 35:2.

torment you.﴾<sup>8</sup>

He also said,

﴿يُعَذِّبُ مَنْ يَشَاءُ وَيَرْحَمُ مَنْ يَشَاءُ﴾

﴿He torments whom He wills and shows mercy to whom He pleases.﴾<sup>9</sup>

### 1.5 ALLAH IS THE ALL-MERCIFUL, THE COMPASSIONATE

To further explain Allah's infinite mercy, let us consider the fact that His names include the Most Compassionate (al-Raḥmān) and Ever-Merciful (al-Raḥīm). Although Allah ﷻ described His exalted Prophet ﷺ as Raḥīm, and also described other people as *raḥīm*, He uniquely possess the name al-Raḥmān. No one shares with Him in this name. There are numerous Qur'ānic verses that mention these two noble names.

The Name al-Raḥmān is mentioned by itself in the Qur'ān fifty-seven times, the name al-Raḥīm is mentioned by itself in the Qur'ān ninety-five times, and the quality *raḥīman* is mentioned twenty times. As for the combination of al-Raḥmān and al-Raḥīm, it occurs 113 times, corresponding to the number of chapters in the Qur'ān, apart from *Sūra Tawba*. How many times does the word occur if we are to include the word mercy (*raḥma*) and its derived forms? Undoubtedly, the number will increase, and all this proves the infinite mercy of Allah ﷻ.

And indeed, if the servants were to dedicate themselves to their Lord, they would find Him All-Forgiving, Most Merciful. Allah ﷻ said,

﴿وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا

رَحِيمًا﴾

﴿And he who commits evil or wrongs his own soul and then

<sup>8</sup> Ibid., 17:54.

<sup>9</sup> Ibid., 29:21.

*seeks Allah's forgiveness will find Allah Most Forgiving, Ever-Merciful.* ﴿<sup>10</sup>

## 1.6 ALLAH IS THE MOST MERCIFUL OF THOSE WHO SHOW MERCY

Moreover, Allah ﷻ is the Most Merciful of those who show mercy. There is no one more merciful than Allah, and how could that be, when it is He who created the Creation, gave them that description, and sent down to them one part of the one hundred parts of His mercy in order for them to show mercy to one another.

Allah ﷻ said,

﴿وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ﴾

﴿And submit: 'O my Lord, forgive and have mercy, and You (alone) are the Best of those who have mercy.'﴾ <sup>11</sup>

This was clarified by all the Prophets and Messengers ﷺ, which is why they all addressed Allah with that formula. There are many Qur'anic verses that mention this. Allah said,

﴿قَالَ رَبِّ اغْفِرْ لِي وَلِإِخِي وَأَدْخِلْنَا فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ﴾

﴿Mūsā (Moses) said: 'O my Lord! Forgive me and my brother and admit us to (the Embrace of) Your Mercy and You are the Most Merciful of those who show mercy.'﴾ <sup>12</sup>

He also mentioned that Ya'qūb ﷻ said,

﴿قَالَ اللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ﴾

﴿Then Allah alone is the Best Protector, and He alone is the Most Merciful of all the merciful.﴾ <sup>13</sup>

<sup>10</sup> Ibid., 4:110.

<sup>11</sup> Ibid., 23:118.

<sup>12</sup> Ibid., 7:151.

<sup>13</sup> Ibid., 12:64.



He also said,

﴿وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ ۖ أَنِّ مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ﴾

«And (call to mind the account of) Ayyūb (Job) when he called out to his Lord: ‘Misery has laid a hand on me, and You are the Most Merciful of all the merciful.’<sup>14</sup>

And the exalted Prophet ﷺ explained Allah’s vast mercy and the fact that He is the most merciful of those who show mercy. There is a hadith reported from Abū Saʿīd al-Khudrī رضي الله عنه in which the Prophet ﷺ spoke about the believers’ beatific vision of their Lord on the Day of Resurrection, and their intercession for their brethren who are in the Hellfire. At the end of the hadith, the Prophet ﷺ said,

فَيَقُولُ اللَّهُ: شَفَعَتِ الْمَلَائِكَةُ وَشَفَعَ النَّبِيُّونَ وَشَفَعَ الْمُؤْمِنُونَ، وَلَمْ يَبْقَ إِلَّا أَرْحَمُ الرَّاحِمِينَ.

So Allah ﷻ shall say, ‘The angels have interceded, as have the Prophets and the believers, and their remains none but the Most Merciful of those who show mercy.’<sup>15</sup>

This was narrated by Muslim.

Just as the noble Prophet and Chosen One ﷺ explained that Allah is the Most Merciful of those who show mercy, he also explained that Allah is more merciful to His creation than a mother is to her child. ‘Umar b. al-Khaṭṭāb رضي الله عنه said,

قَدِمَ عَلَى النَّبِيِّ ﷺ سَبِيٌّ فَإِذَا امْرَأَةٌ مِنَ السَّبِيِّ قَدْ تَحَلَّبُ نَدِيهَا تَسْقِي. إِذَا وَجَدَتْ صَبِيًّا فِي السَّبِيِّ أَخَذَتْهُ فَأَلْصَقَتْهُ بِبُطْنِهَا وَأَرْضَعَتْهُ. فَقَالَ لَنَا النَّبِيُّ ﷺ: أَتُرُونَ هَذِهِ طَارِحَةً وَلَدَهَا فِي النَّارِ؟ قُلْنَا: لَا، وَهِيَ تَقْدِرُ عَلَى أَنْ لَا تَطْرَحَهُ. فَقَالَ: اللَّهُ أَرْحَمُ بِعِبَادِهِ مِنْ هَذِهِ بَوَلَدِهَا.

<sup>14</sup> Ibid., 21:83.

<sup>15</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Imān* [The Faith], Ch.: “Knowing the Routes of Transmission,” 1:170 §302.

Captives came to the Prophet ﷺ among whom was a woman whose breast was oozing with milk. When she found a child among the captives, she took it and put it upon her breast to suckle. The Prophet ﷺ asked us, 'Do you think this woman would cast her child into the fire?' 'No' we said, 'she will not do that as long as she is able.' Allah's Messenger ﷺ said, 'Allah is more merciful to His servants than this woman is to her child.'<sup>16</sup>

This is agreed upon.

The phrase 'to His servants' refers to His believing servants, since there is another narration from Anas رضي الله عنه of the same hadith in which the Prophet ﷺ said,

وَلَا إِلَهَ إِلَّا اللَّهُ لَا يُقْلِي حَبِيبُهُ فِي النَّارِ.

By Allah, He would never cast His beloved in the Fire.<sup>17</sup>

## 1.7 ALLAH'S MERCY IS BOUNDLESS AND ENCOMPASSES ALL THINGS

Allah ﷻ has informed us that His mercy encompasses everything in existence—be it animate or inanimate—whether animal or human or angel or jinn. Allah said,

﴿فَإِنْ كَذَّبُوكَ فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ وَاسِعَةٍ﴾

﴿Should they belie you, then say: "Your Lord is the Lord of infinite mercy."﴾<sup>18</sup>

Allah also recorded the angels' saying,

<sup>16</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Adab* [The Manners], Ch.: "On Showing Mercy to a Child and Kissing and Hugging Him," 5:2235 §5653; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Tawba*, [The Repentance], Ch.: "On Allah's Vast Mercy, and That is Precedes His Wrath," 4:2109 §2754.

<sup>17</sup> Set forth by •Aḥmad b. Ḥanbal, *al-Musnad*, 3:104, 235; •Abū Ya'la, *al-Musnad*, 6:397 §3747; •al-Hākim, *al-Mustadrak*, 1:126 §194, 4:195 §7374; •al-Haythamī, *Majma' al-zawā'id*, 10:213, 383.

<sup>18</sup> Qur'ān 6:147.

﴿رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ  
وَقِهِمْ عَذَابَ الْجَحِيمِ﴾

﴿O our Lord, You encompass everything in (Your) mercy and knowledge. So forgive those who turn to You in repentance and follow Your path and protect them from the torment of Hell.﴾<sup>19</sup>

So just as Allah ﷻ encompasses His Creation in knowledge, He swathes them in mercy. His mercy is infinite and cloaks the entire Creation.

### 1.8 ALLAH'S MULTIPLIED MERCY FOR THE BELIEVERS

Allah ﷻ has honoured His believing servants who are Godfearing and who believe in His noble Messenger ﷺ by multiplying for them His mercy. Allah said,

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَءَامِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنَ  
رَّحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ  
رَّحِيمٌ﴾

﴿O believers! Become Godfearing and believe in His (Esteemed) Messenger (ﷺ). He will bless you with two portions of His mercy and will bring about light for you to walk in (in the world and in the Hereafter) and will forgive you. And Allah is Most Forgiving, Ever-Merciful.﴾<sup>20</sup>

Indeed, Allah ﷻ has bestowed light and forgiveness on this community.

<sup>19</sup> Ibid., 40:7.

<sup>20</sup> Ibid., 57:28.



## 1.9 THE PROPHETS ﷺ SUPPLICATE ALLAH TO ENVELOP THEM IN MERCY

The Prophets ﷺ are the most knowledgeable of the people when it comes to their Lord Most High and His vast mercy. This is why we find that they would often supplicate Allah, asking Him to envelop them in mercy. And Allah certainly responded to their supplications and they obtained the mercy they sought after. Allah ﷻ said,

﴿قَالَ رَبِّ اغْفِرْ لِي وَلِإِخِي وَأَدْخِلْنَا فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ﴾

﴿Mūsā (Moses) said: "O my Lord! Forgive me and my brother and admit us to (the Embrace of) Your Mercy and You are the Most Merciful of those who show mercy."﴾<sup>21</sup>

Allah also said,

﴿وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ ۖ إِنَّهُ مِنَ الْمَكِينِ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ﴾

﴿And (call to mind the account of) Ayyūb (Job) when he called out to his Lord: "Misery has laid a hand on me, and You are the Most Merciful of all the merciful."﴾<sup>22</sup>

And He also said,

﴿وَقَالَ رَبِّ ارْزُقْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ﴾

﴿And he (Sulaymān [Solomon]) submitted: "O Lord, keep me by Your bestowal firm on it that I remain ever-thankful for Your favour You have conferred on me and on my parents, and I do such pious deeds as You are pleased with, and admit me by Your mercy amongst Your pious slaves enjoying exceptional nearness to You."﴾<sup>23</sup>

<sup>21</sup> Ibid., 7:151.

<sup>22</sup> Ibid., 21:83.

<sup>23</sup> Ibid., 27:19.

Allah also said about some of His Messengers,

﴿وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا إِنَّهُمْ مِنَ الصَّالِحِينَ﴾

﴿And We admitted them to (the embrace of) Our mercy. Surely, they were of the pious.﴾<sup>24</sup>

## 1.10 THE RECIPIENTS OF MERCY

It has been mentioned earlier how those who follow the exalted Prophet ﷺ have mercy written for them. Others who shall receive Allah's mercy are those who show mercy to other people, because they are the merciful servants in whose hearts Allah has placed mercy. Here some of the hadith reports that are mentioned speak of those on whom Allah ﷻ shall have mercy.

Usāma b. Zayd ؓ reported in the story of the demise of the Prophet's ﷺ grandson,

فَرَفَعَ الصَّبِيَّ فِي حَجْرِ النَّبِيِّ ﷺ وَنَفْسُهُ جُنْتُ. فَفَاضَتْ عَيْنَا النَّبِيِّ ﷺ، فَقَالَ لَهُ سَعْدٌ: مَا هَذَا، يَا رَسُولَ اللَّهِ؟ قَالَ: هَذِهِ رَحْمَةٌ وَضَعَهَا اللَّهُ فِي قُلُوبِ مَنْ شَاءَ مِنْ عِبَادِهِ. وَلَا يَرْحَمُ اللَّهُ مِنْ عِبَادِهِ إِلَّا الرَّحَمَاءَ.

The child was placed in the Prophet's lap and its breathing was ragged. Tears fell from the eyes of the Prophet ﷺ and Sa'd asked, 'O Allah's Messenger! What is this?' 'This,' the Prophet ﷺ answered, 'is an aspect of mercy which Allah has put in the hearts of whomever He wishes of His slaves. Allah is only merciful to His slaves who are merciful.'<sup>25</sup>

This was narrated by al-Bukhārī.

It is also reported by Jarīr b. 'Abd Allāh ؓ that Allah's Messenger ﷺ said,

لَا يَرْحَمُ اللَّهُ مَنْ لَا يَرْحَمُ النَّاسَ.

<sup>24</sup> Ibid., 21:86

<sup>25</sup> Set forth by •al-Bukhārī in *al-Sāḥih*: Bk.: *al-Marḍā* [Patients], Ch.: "Visiting Sick Children," 5:2141 §5331; •Muslim in *al-Ṣaḥih*: Bk.: *al-Janā'iz* [Funerals], Ch.: "Weeping over the Dead," §11.

Allah does not show mercy to those who do not show mercy to the people.<sup>26</sup>

Abū Hurayra رضي الله عنه said,

قَبَّلَ رَسُولُ اللَّهِ ﷺ الْحَسَنَ بْنَ عَلِيٍّ رضي الله عنه وَعِنْدَهُ الْأَقْرَعُ بْنُ حَابِسٍ التَّمِيمِيُّ جَالِسًا. فَقَالَ الْأَقْرَعُ: إِنَّ لِي عَشْرَةَ مِنَ الْوَلَدِ. مَا قَبَّلْتُ مِنْهُمْ أَحَدًا. فَنَظَرَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ، ثُمَّ قَالَ: مَنْ لَا يَرْحَمُ، لَا يَرْحَمْ.

Once, Allah's Messenger ﷺ kissed al-Ḥasan b. 'Alī [his grandson] رضي الله عنه and al-Aqra' b. Ḥābis al-Tamīmī was sitting in his presence. Al-Aqra' said, 'I have ten children and have not kissed a single one of them.' Upon hearing this, Allah's Messenger ﷺ looked at him and said, 'He who does not show mercy shall not receive mercy.'<sup>27</sup>

This is agreed upon.

ʿAbd Allāh b. ʿAmr رضي الله عنه reported that Allah's Messenger ﷺ said,

الرَّاحُونَ يَرْحَهُمُ الرَّحْمَنُ. إِزْحَمُوا أَهْلَ الْأَرْضِ، يَرْحَكُمُ أَهْلُ السَّمَاءِ.

Those who show mercy shall receive mercy from the All-Merciful; show mercy to those on earth and the Lord of the heavens shall show mercy to you.<sup>28</sup>

<sup>26</sup> Set forth by •al-Bukhārī in *al-Saḥīḥ*: Bk.: *al-Tawḥīd*, [Divine Unity], Ch.: "On Allah's Saying, [Say, 'Call upon Allah or call upon the All-Merciful; whichever you call to Him belong the beautiful names.'], 6:2686 §6941; •Muslim in *al-Saḥīḥ*: Bk.: *al-Faḍā'il* [The Exemplary Virtues], Ch.: "On the Prophet's Mercy toward Children and Dependents," §66.

<sup>27</sup> Set forth by •al-Bukhārī in *al-Saḥīḥ*: Bk.: *al-ʿAdab* [The Proper Conduct], Ch.: Kind treatment of the child, kissing him and hugging him, 5:2235 §5651; •Muslim in *al-Saḥīḥ*: Bk.: *al-Faḍā'il* [The Virtues and Merits], Ch.: "Kind treatment of the family and humility is to your credit", 4:1808 §2315. Aḥmad b. Ḥanbal in *al-Musnad*, 2:241 §7287. Ibn Hibbān in *al-Saḥīḥ*, 2:202 §457. al-Bukhārī in *al-ʿAdab al-Mufrad*, 1:46 §91, 99. al-Bayhaqī in *al-Sunan al-Kubrā*, 7:100 §13354.

<sup>28</sup> Set forth by •Aḥmad b. Ḥanbal, *al-Musnad* (2:160); •Abū Dāwūd, *al-Sunan*: Bk.: *al-ʿAdab* [Etiquette], Ch.: "On Etiquette," §1924; •al-Tirmidhī,



Reported by Aḥmad, Ibn Abī Shayba, al-Ḥumaydī, Abū Dāwūd, and al-Bayhaqī, and al-Tirmidhī, al-Ḥākim and al-Dhahabī declared it authentic.

## I.II THOSE WHO SHALL TRIUMPH WITH ALLAH'S MERCY

Since all the Creation is Allah's servants and He has free disposal over them, and because He commands them and forbids them with various things, the one who is divinely protected is the one who is enveloped in Allah's mercy—such a person is truly blessed and triumphant. This can only occur when Allah has mercy on someone. The disobedient person is the one who shuns this, and thus the divine mercy does not cover him, and he is the loser.

Allah ﷻ said,

﴿وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾

﴿And the one You have saved from (the punishment of) sins that Day, You have indeed shown him great mercy. And that is great success indeed.﴾<sup>29</sup>

Allah mentioned the words of Prophet Nūḥ عليه السلام who said as he was about to be overtaken by the flood,

﴿قَالَ لَا غَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ﴾

﴿Nūḥ (Noah) said: 'None can save today from Allah's punishment except someone to whom He (Allah) shows His mercy.﴾<sup>30</sup>

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*al-Sunan*: Bk.: *al-Birr wa al-ṣila* [Piety and Familial Integration], Ch.: "What Has been Reported Regarding Mercy toward Muslims," §1924; •Ibn Abī Shayba, *al-Muṣannaf* (8:526); •al-Ḥumaydī, *al-Musnad* (2:269 §591); •al-Khaṭīb al-Baghdādī, *Tārīkh Baghdad* (3:260); •al-Bayhaqī, *al-Sunan al-kubrā* (9:41) and *al-Asmā' wa al-ṣifāt* (423); •Ibn Ḥajar al-'Asqalānī in *Fath al-Bārī* (13:359). This hadith is known as *al-Musalsal bi al-awwaliyya* (the first hadith traditionally transmitted from teacher to student).

<sup>29</sup> Qur'ān 40:9.

<sup>30</sup> Ibid., 11:43.

He also said,

﴿وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً ۚ وَلَا يَزَالُونَ مُخْتَلِفِينَ ۝ إِلَّا مَن رَّحِمَ رَبُّكَ ۚ وَلِذَلِكَ خَلَقَهُمْ﴾

«And had your Lord so willed, He would have made mankind one Umma (Community. But He has not done so by force. On the contrary, He has given free choice to all to adopt a religion.) And (now) these people will always hold divergent views, except for him on whom your Lord has bestowed His mercy, and that is what He has created them for.»<sup>31</sup>

Prophet Yūsuf ؑ said,

﴿وَمَا أُبَرِّئُ نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ ۚ إِلَّا مَا رَحِمَ رَبِّي ۚ إِنَّ رَبِّي غَفُورٌ رَّحِيمٌ﴾

«And I do not (claim) absolution of my self. Certainly, the self commands much evil except the one on whom my Lord bestows mercy. Surely, my Lord is All-Forgiving, Ever-Merciful.»<sup>32</sup>

Furthermore, all the people have a strong hope of Allah's mercy that they will be kept far from the torment on the Day of Resurrection. Allah ﷻ said,

﴿قُلْ إِنِّي أَخَافُ ۖ إِنَّ عَاصِيَتِي رَبِّي عَذَابٌ يَوْمٍ عَظِيمٍ ۝ مَّن يُصْرَفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ ۚ وَذَلِكَ الْفَوْزُ الْمُبِينُ﴾

«Say: "Surely, I fear the Day of a mighty torment if I disobey my Lord. (So how is it possible?)" He from whom that (torment) is averted on that Day shall have been shown

<sup>31</sup> Ibid., 11:118-119.

<sup>32</sup> Ibid., 12:53.

*great mercy (by Allah). And it is this (deliverance on the Last Day) which is an evident success.* ﴿<sup>33</sup>

We notice that the places wherein mercy is mentioned are varied in their particulars, but they all share one thing in common: that the felicitous and triumphant person is the one who is wrapped in Allah's mercy, and that humans have no free disposal without the mercy of Allah ﷻ.

### 1.12 TAKING DELIGHT IN ALLAH'S MERCY

Allah ﷻ has sought from His blessed servants whom He has honored and graced with mercy to express delight in it. Allah informs that this is greater than the goods of the ephemeral world and all it contains. He said,

﴿قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ﴾

﴿Say: "(All this) is due to the bounty and mercy of Allah (bestowed upon you through raising Muhammad [blessings and peace be upon him] as the exalted Messenger). So the Muslims should rejoice over it. This is far better than (all that affluence and wealth) that they amass."﴾<sup>34</sup>

### 1.13 THOSE WHOM MERCY SHALL ENCOMPASS

The mercy of Allah ﷻ covers many types of Creation. It embraces the young as it does the old; it envelops the animal kingdom as it does humanity; and it encompasses the righteous in their myriad ranks and stations and every other creation, protecting them from mortal dangers. Now, considering that, it is difficult to delineate all of mercy's recipients. To approximate things, only a few categories from the various classes of believers have been mentioned.

### 1.14 THE PEOPLE WHO POSSESS FIRM FAITH

Allah said,

<sup>33</sup> Ibid., 6:15-16.

<sup>34</sup> Ibid., 10:58.



﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَءَامِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾

﴿O believers! Become Godfearing and believe in His (Esteemed) Messenger (blessings and peace be upon him). He will bless you with two portions of His mercy and will bring about light for you to walk in (in the world and in the Hereafter) and will forgive you. And Allah is Most Forgiving, Ever-Merciful.﴾<sup>35</sup>

#### I.15 THE PEOPLE WHO OBEY ALLAH ﷻ AND HIS NOBLE PROPHET ﷺ

Allah said,

﴿وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ﴾

﴿And persist in obedience to Allah and the Messenger (blessings and peace be upon him) so that you may be blessed with mercy.﴾<sup>36</sup>

#### I.16 THE PEOPLE WHO FOLLOW THE QUR'ĀN AND FEAR ALLAH ﷻ

Allah said,

﴿وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ﴾

﴿And this (Qur'ān) is a Book which We have revealed full of blessings. So (now) follow it and fear (Allah) persistently so that you are shown mercy.﴾<sup>37</sup>

<sup>35</sup> Ibid., 57:28.

<sup>36</sup> Ibid., 3:132.

<sup>37</sup> Ibid., 6:155.

### 1.17 THE PEOPLE WHO ARE COMMITTED TO SPIRITUAL EXCELLENCE

Allah said,

﴿إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ﴾

﴿Assuredly, Allah's mercy is near to those who are (spiritually excellent,) committed to doing pious works.﴾<sup>38</sup>

### 1.18 THE BELIEVERS WHO HOLD FAST TO ALLAH ﷻ

Allah said,

﴿فَأَمَّا الَّذِينَ ءَامَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِّنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمًا﴾

﴿So, those who believe in Allah and hold fast to His (embrace, Allah) will soon admit them to His (exceptional) mercy and grace and will show them the straight path to (reach) Him.﴾<sup>39</sup>

### 1.19 THE PEOPLE WHO CONSIDER WHAT THEY SPEND WILL DRAW THEM NEAR TO ALLAH AND WHO SEEK THE SUPPLICATION OF ALLAH'S MESSENGER ﷺ

Allah said,

﴿وَمِنَ الْأَعْرَابِ مَن يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا يُنْفِقُ قُرْبًا عِندَ اللَّهِ وَصَلَوَاتِ الرَّسُولِ إِلَّا إِنَّهَا قُرْبَةٌ لَهُمْ سَيُدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ ؕ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ﴾

﴿And (yet) amongst these nomads there is (also) one who believes in Allah and the Last Day and considers whatever he spends (in the way of Allah) as a means of nearness to Allah and receiving (the merciful) supplications of the Messenger.

<sup>38</sup> Ibid., 7:56.

<sup>39</sup> Ibid., 4:175.

*Listen! Assuredly, it is a source of nearness to Allah. Allah will soon admit them to His mercy. Surely, Allah is Most Forgiving, Ever-Merciful.* ﴿40﴾

## 1.20 THE PEOPLE WHO PRAY, PAY ZAKAT AND OBEY ALLAH'S MESSENGER ﷺ

Allah said,

﴿وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ﴾

«And establish (the system of) prayers and (ensure) the payment of Zakat (the Alms-due) and accomplish (absolute) obedience to the Messenger (blessings and peace be upon him) so that you may be granted mercy (i.e., the blessings of sovereign rule, stability, peace and security may endure and continue).» ﴿41﴾

## 1.21 THE PEOPLE WHO EXERCISE PIETY FOR FEAR OF TORMENT

Allah said,

﴿وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ﴾

«And (recall) when it is said to them: "Fear that (torment) which is before you and which is behind you so that you may be shown mercy."» ﴿42﴾

## 1.22 THE BELIEVERS WHO DO RIGHTEOUS WORKS

Allah said,

﴿فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ ۚ ذَٰلِكَ هُوَ الْفَوْزُ الْمُبِينُ﴾

40 Ibid., 9:99.

41 Ibid., 24:56.

42 Ibid., 36:45.



﴿So those who believe and do good deeds, their Lord will admit them to His mercy. That is nothing but an evident success.﴾<sup>43</sup>

### 1.23 THE PEOPLE WHO LISTEN TO THE QUR'ĀN WITH EXTREME RESPECT

Allah said,

﴿وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ﴾

﴿And when the Qur'ān is recited, listen to it attentively, and observe silence so that mercy may be bestowed upon you.﴾<sup>44</sup>

### 1.24 THE PEOPLE WHO SEEK ALLAH'S FORGIVENESS

Allah said,

﴿لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ﴾

﴿Why do you not ask for forgiveness from Allah so that you are shown mercy?﴾<sup>45</sup>

### 1.25 THE BELIEVERS WHO MIGRATE AND STRIVE HARD IN THE CAUSE OF ALLAH

Allah said,

﴿الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَعْظَمُ دَرَجَةً عِنْدَ اللَّهِ وَأُولَٰئِكَ هُمُ الْفَائِزُونَ ۝ يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِّنْهُ وَرِضْوَانٍ وَجَنَّاتٍ لَّهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ﴾

﴿Those who have believed and have emigrated and have consistently toiled hard in the cause of Allah with their material and human resources enjoy a very high rank in

<sup>43</sup> Ibid., 45:30.

<sup>44</sup> Ibid., 7:204.

<sup>45</sup> Ibid., 27:46.

*the presence of Allah, and it is they who have achieved the ultimate goal. Their Lord gives them glad tidings of mercy from Him and of (His) pleasure and of (those) Gardens for them in which there are eternal delights.* ﴿<sup>46</sup>

## 1.26 THE PEOPLE WHO ARE MARTYRED IN THE PATH OF ALLAH

Allah said,

﴿وَلَيْنَ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ لَمَغْفِرَةٌ مِّنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِّمَّا يَجْمَعُونَ﴾

﴿And if you are slain in the cause of Allah or die, Allah's forgiveness and mercy is far better than that (wealth) which you accumulate.﴾<sup>47</sup>

## 1.27 THE PEOPLE WHO ARE WELL ENDOWED WITH KNOWLEDGE

Allah said,

﴿وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِ كُلٌّ مِّنْ عِندِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٧﴾ رَبَّنَا لَا تَجْعَلْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهْبَ لَنَا مِن لَّدُنكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ﴾

﴿And those who are perfectly firm in knowledge say: "We believe in it. The whole (Book) has been revealed by our Lord." And direction and guidance is the share of only those who possess wisdom and insight. (And they submit:) "O our Lord, let not our hearts deviate after You have honoured us with guidance, and grant us mercy especially from Your presence. Truly, You alone are the Great Bestower."﴾<sup>48</sup>

<sup>46</sup> Ibid., 9:20-21.

<sup>47</sup> Ibid., 3:157.

<sup>48</sup> Ibid., 3:7-8.

## 1.28 THE PEOPLE WHO BRING PEACE BETWEEN THE BROTHERS

Allah said,

﴿إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ﴾

﴿The truth is that (all) believers are brothers (to one another). So make peace between your two brothers and always fear Allah, so that you may be shown mercy.﴾<sup>49</sup>

## 1.29 THE PEOPLE WHO ARE PATIENT DURING AFFLICTIONS

Allah said,

﴿الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ﴾<sup>50</sup> أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ

﴿(They are the ones) who, when afflicted with some distress, say: "Indeed, to Allah we belong and to Him we shall return." It is they upon whom are bestowed successive blessings and mercy from their Lord. And it is they who are the guided ones.﴾<sup>50</sup>

## 1.30 THE PEOPLE WHOSE FACES WOULD BE BRIGHTENED BECAUSE OF GOOD DEEDS

Allah said,

﴿وَأَمَّا الَّذِينَ أَبْيَضَتْ وُجُوهُهُمْ فَبِإِذْنِ اللَّهِ هُمْ فِيهَا خَالِدُونَ﴾

﴿But those with (glittering) white faces will be in Allah's mercy. Therein will they live forever.﴾<sup>51</sup>

<sup>49</sup> Ibid., 49:10.

<sup>50</sup> Ibid., 2:156-157.

<sup>51</sup> Ibid., 3:107.



### 1.31 THE BELIEVERS WHO PRACTISE GOOD MORAL AND SPIRITUAL VALUES

Allah said,

﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾

«The believers, men and women, are helpers and friends to one another. They command good and forbid evil and establish Prayer and pay Zakat (the Alms-due) and obey Allah and His Messenger (blessings and peace be upon him). It is they on whom Allah will soon shower His Mercy. Surely, Allah is Almighty, Most Wise.»<sup>52</sup>

### 1.32 WHAT BRINGS MERCY TO FRUITION?

There are many things that bring Allah's mercy such as obedience to Allah ﷻ and His noble Messenger ﷺ, Godfearingness, heeding the divine warning and acting accordingly, establishing the prayer and paying the Zakat, frequently remembering Allah ﷻ, seeking Allah's forgiveness, reciting the Qur'an and listening to it, making peace between two parties, and so on. A few are mentioned here.

Allah ﷻ said,

﴿وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ﴾

«And persist in obedience to Allah and the Messenger (ﷺ) so that you may be blessed with mercy.»<sup>53</sup>

He also said,

﴿أَوْعِظْتُكُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَى رَجُلٍ مِنْكُمْ لِيُنْذِرَكُمْ وَلِتَتَّقُوا وَلَعَلَّكُمْ تُرْحَمُونَ﴾

<sup>52</sup> Ibid., 9:71.

<sup>53</sup> Ibid., 3:132.

﴿Do you wonder that direction and guidance from your Lord has come (on the tongue) of a man from amongst yourselves so that he may warn you (of the chastisement of Allah), and that you become Godfearing, and the purpose is that mercy may be shown to you?﴾<sup>54</sup>

He also said,

﴿وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ﴾

﴿And establish (the system of) prayers and (ensure) the payment of Zakat (the Alms-due) and accomplish (absolute) obedience to the Messenger (blessings and peace be upon him) so that you may be granted mercy (i.e., the blessings of sovereign rule, stability, peace and security may endure and continue).﴾<sup>55</sup>

He also said,

﴿قَالَ يٰٓأَيُّهَا الَّذِينَ آمَنُوا لَا تَسْتَعْجِلُوا بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ﴾

﴿(Sālih) said: "O my people, why do you hasten the evil (i.e., torment) before the good (i.e., mercy)? Why do you not ask for forgiveness from Allah so that you are shown mercy?﴾<sup>56</sup>

He also said,

﴿وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ﴾

﴿And (recall) when it is said to them: "Fear that (torment) which is before you and which is behind you so that you may be shown mercy."﴾<sup>57</sup>

<sup>54</sup> Ibid., 7:63.

<sup>55</sup> Ibid., 24:56.

<sup>56</sup> Ibid., 27:46.

<sup>57</sup> Ibid., 36:45.

He also said,

﴿إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ﴾

«The truth is that (all) believers are brothers (to one another). So make peace between your two brothers and always fear Allah, so that you may be shown mercy.»<sup>58</sup>

### 1.33 THE LOSER IS THE ONE WHO DOES NOT GAIN ALLAH'S MERCY

Since mercy is from Allah ﷻ and He is the Most Compassionate, Ever-Merciful Whose mercy encompasses everything, it follows that the real loser is the one who is not enveloped in this mercy due to him not deserving it. Allah mentioned the supplication of Ādam and Hawwā ﷻ,

﴿قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ﴾

«Both of them submitted: "O our Lord! We have wronged our souls. And if You do not forgive us and have mercy on us, we shall certainly be amongst the losers.»<sup>59</sup>

Allah also mentioned the prayer of Prophet Nūḥ ﷺ,

﴿قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنَ مِنَ الْخَاسِرِينَ﴾

«Nūḥ (Noah) submitted: "O my Lord, I seek refuge with You from asking You that of which I have no knowledge. And if You forgive me not and bestow (not) mercy on me,

<sup>58</sup> Ibid., 49:10.

<sup>59</sup> Ibid., 7:23.



(then) I shall be of the losers.” ﴿<sup>60</sup>

Allah ﷻ also said,

﴿فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ﴾

﴿So, had there not been Allah's bounty and His mercy upon you, you would have been wrecked indeed.﴾<sup>61</sup>

Allah addressed those who were participants in the slander of Sayyida 'A'isha ؓ,

﴿وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ﴾

﴿And had there not been Allah's grace upon you and His mercy in this world and in the Hereafter, severe torment would have afflicted you for promoting that (slander) into which you rushed headlong.﴾<sup>62</sup>

### 1.34 ALLAH'S MERCY IS THE SOURCE OF SALVATION

Allah's mercy is the Creation's source of mercy, so whoever is averted from the divine punishment—whatever form it takes—and honoured, he is the truly fortunate person. And the one from whom it is not averted has failed and lost. The Qur'an has revealed,

﴿إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي إِنَّ رَبِّي غَفُورٌ رَحِيمٌ﴾

﴿And I do not (claim) absolution of my self. Certainly, the self commands much evil except the one on whom my Lord bestows mercy. Surely, my Lord is All-Forgiving, Ever-Merciful.﴾<sup>63</sup>

He also said,

<sup>60</sup> Ibid., 11:47.

<sup>61</sup> Ibid., 2:64.

<sup>62</sup> Ibid., 24:14.

<sup>63</sup> Ibid., 12:53.

﴿مَنْ يُصْرِفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ﴾

«He from whom that (torment) is averted on that Day shall have been shown great mercy (by Allah).»<sup>64</sup>

Allah mentioned the statement of Prophet Nūḥ ؑ,

﴿قَالَ سَتَاوِي إِلَىٰ جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ﴾

«He (Nūḥ's son) said: "(Instead of embarking on the Ark) I shall just now take shelter on some mountain. That will save me from the Deluge." Nūḥ (Noah) said: "None can save today from Allah's punishment except someone to whom He (Allah) shows His mercy."»<sup>65</sup>

Allah also said,

﴿وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ ۝ إِلَّا مَنْ رَحِمَ رَبُّكَ﴾

«And had your Lord so willed, He would have made mankind one Umma (Community. But He has not done so by force. On the contrary, He has given free choice to all to adopt a religion.) And (now) these people will always hold divergent views, except for him on whom your Lord has bestowed His mercy.»<sup>66</sup>

Allah mentioned that the angels say when supplicating for the believers,

﴿وَقِهِمُ السَّيِّئَاتِ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ ۚ وَذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾

<sup>64</sup> Ibid., 6:16.

<sup>65</sup> Ibid., 11:43.

<sup>66</sup> Ibid., 11:118–119.

﴿And save them from (the punishment of) sins. And the one You have saved from (the punishment of) sins that Day, You have indeed shown him great mercy. And that is great success indeed.﴾<sup>67</sup>

### 1.35 THE BELIEVERS' PRAYER FOR MERCY

No created being can stand without need of Allah's mercy. The entire Creation stands in need of it, whether it explicitly states that or not. This is why there are many supplications from the Prophets and Messengers, as well as the righteous people after them, supplicating Allah ﷻ for mercy.

Allah ﷻ mentioned that Prophet Mūsā ؑ said,

﴿تُضِلُّ بِهَا مَنْ تَشَاءُ وَتَهْدِي مَنْ تَشَاءُ أَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا  
وَأَنْتَ خَيْرُ الْغَافِرِينَ﴾

﴿(This is just a trial from You) by which You hold astray whom You will and guide whom You desire. You alone are our Guardian, so forgive us and have mercy on us. And You are the Best of those who forgive.﴾<sup>68</sup>

Allah also mentioned that the believers pray,

﴿وَاغْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ  
الْكَافِرِينَ﴾

﴿And overlook (our sins), and forgive us and have mercy on us. You alone are our Master and Helper. So grant us victory over the disbelievers.﴾<sup>69</sup>

Allah said, addressing the pious child who treats his parents well,

﴿وَاخْفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي﴾

<sup>67</sup> Ibid., 40:9.

<sup>68</sup> Ibid., 7:155.

<sup>69</sup> Ibid., 2:286.



صَغِيرٍ

﴿And always lower your wings of submissiveness and humility out of soft-heartedness for both of them, and keep supplicating (Allah): "O my Lord, have mercy on both of them as they brought me up in (my) childhood (with mercy and clemency).">70

And Allah said, addressing His noble Prophet ﷺ,

﴿وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ﴾

﴿And submit: "O my Lord, forgive and have mercy, and You (alone) are the Best of those who have mercy." 71

This verse, although addressing the Prophet ﷺ, is an instruction for all the believers.

### 1.36 WHO DESPAIRS AND LOSES HOPE OF ALLAH'S MERCY?

Since Allah's mercy encompasses everything, and He is the Most Compassionate, Ever-Merciful, no one despairs of it or loses hope save the disbelievers. Allah ﷻ mentioned that Prophet Ibrāhīm ʿa said,

﴿قَالَ وَمَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ﴾

﴿Ibrāhīm (Abraham) said: "Who can lose hope of his Lord's mercy except the strayed ones?" 72

Allah ﷻ also said,

﴿وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ أُولَٰئِكَ يَئِسُوا مِنْ رَحْمَتِي وَأُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ﴾

<sup>70</sup> Ibid., 17:24.

<sup>71</sup> Ibid., 23:118.

<sup>72</sup> Ibid., 15:56.

﴿And those who reject Allah's Revelations and deny meeting with Him, they despair of My mercy. And it is they for whom there is painful punishment.﴾<sup>73</sup>

Furthermore, Allah ﷻ instructed His servants—righteous or otherwise—never to despair of His mercy. He said,

﴿قُلْ يَبْعَادَى الَّذِينَ اسْرَفُوا عَلَىٰ أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذَّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾

﴿Say: "O servants of Mine who have wronged their souls, do not lose hope of Allah's mercy. Assuredly, Allah forgives all sins (and excesses). He is certainly Most Forgiving, Ever-Merciful."﴾<sup>74</sup>

### 1.37 THE DISBELIEVER DOES NOT MERIT ALLAH'S MERCY

Humankind has agreed to bear the trust and has taken the solemn covenant and witnessed in the presence of their Lord Most High that they will be believers. And Allah ﷻ has erected proofs for His existence and unicity, and sent Messengers to remind humanity of the covenant, the trust and faith, so that no one may have any argument. For this reason, whoever disbelieves is undeserving of mercy because he has cast his own self into destruction after the establishment of evidence.

Allah ﷻ said,

﴿وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنُكَيِّبُونَ﴾<sup>75</sup> وَلَوْ رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِمْ مِنْ ضُرٍّ لَلَجُّوا فِي طُغْيَانِهِمْ يَعْمَهُونَ

﴿And surely, those who do not believe in the Hereafter remain deviated from the (straight) path. And if We have mercy on them and remove the distress that has (afflicted) them, they will become hardened in their transgression,

<sup>73</sup> Ibid., 29:23.

<sup>74</sup> Ibid., 39:53.

wandering disorientated. ﴿75

And Allah said,

﴿وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً مِن بَعْدِ ضَرَاءَ مَسْتَهُمْ إِذَا لَهُم مَّكْرٌ فِيْٓ ءَايَاتِنَا  
قُلِ اللّٰهُ اَسْرَعُ مَكْرًا﴾

﴿And when We make the people relish (Our) mercy after they are afflicted with distress, their plotting immediately begins against Our signs (consigning Our favour to oblivion). Say: "Allah is Swift to punish intrigues."﴾76

### 1.38 VARIOUS MANIFESTATIONS OF ALLAH'S VAST MERCY

There are numerous manifestations of Allah's vast mercy. There are so many, in fact, that we are unable to enumerate. However, let us cite ten manifestations to infer the rest.

#### 1.38.1 ALLAH CONDITIONED THE PUNISHMENT AND TORMENT WITH THE SENDING OF MESSENGERS

Allah ﷻ said,

﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا﴾

﴿And We do not torment (any people) at all until We send a Messenger (to them).﴾77

And He said,

﴿وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَىٰ حَتَّىٰ يَبْعَثَ فِيْٓ أُمِّهَا رَسُولًا﴾

﴿And your Lord does not destroy the towns until He sends to their capital city a Messenger.﴾78

75 Ibid., 23:74-75.

76 Ibid., 10:21.

77 Ibid., 17:15.

78 Ibid., 28:59.



### 1.39 ALLAH HAS NOT BURDENED A SOUL WITH MORE THAN IT CAN BEAR, AND HE HAS PARDONED THEM FOR WHAT THEY ARE UNABLE TO DO

Allah ﷻ said,

﴿لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا﴾

﴿We do not burden any soul beyond its ability to bear it.﴾<sup>79</sup>

There are many legal rulings in the Holy Qur'ān and Prophetic Sunna that indicate this lightening of burden; however, a few are mentioned here to elaborate the concept.

Dry ablution [*tayammum*] is one example. It is performed when water is absent or difficult to use. There is also the allowance to shorten the prescribed prayers during a journey, the dispensation to pray while sitting for one who is unable to stand, the dropping of the obligation to pray for women during menstruation, as well as the allowance to break the fast during travel and sickness and the obligation to perform the Hajj provided one is capable, and, in general, the lifting of constraint from the blind, the cripple and the ill.

Allah ﷻ said,

﴿لَيْسَ عَلَى الْأَعْمَى حَرْجٌ وَلَا عَلَى الْأَعْرَجِ حَرْجٌ وَلَا عَلَى الْمَرِيضِ

حَرْجٌ﴾

﴿There is no restriction on the blind, nor any blame on the lame, nor is there any sin on the sick.﴾<sup>80</sup>

In addition, Allah has lifted constraint generally from the one who is obliged. Allah ﷻ said,

﴿فَمَنْ أَضْطَرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ﴾

﴿But he who is forced by necessity and is neither disobedient nor transgressing will not incur any sin on himself (if he eats

<sup>79</sup> Ibid., 6:152.

<sup>80</sup> Ibid., 24:61.

*that much which is required to survive).*<sup>81</sup>

Allah ﷻ declared that this entire religion is free of constraint, burden and constriction:

﴿مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ﴾

﴿Allah does not want to make things hard for you.﴾<sup>82</sup>

Another manifestation of Allah's mercy is that He does not hold the *Umma* to account for what they think inside of themselves, and He does not take them to task for innocent mistakes and forgetfulness and what they are coerced to do. In addition, He does not take a sleeping person, a young child or an insane person to account. All of this is established in the *Sunna*.

Another manifestation of Allah's mercy is that He forgives all sins with the exception of disbelief and associating partners with Him. Allah said,

﴿قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ

اللَّهُ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾

﴿Say: "O servants of Mine who have wronged their souls, do not lose hope of Allah's mercy. Assuredly, Allah forgives all sins (and excesses). He is certainly Most Forgiving, Ever-Merciful."﴾<sup>83</sup>

Allah also said,

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ

يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا﴾

﴿Surely, Allah does not forgive setting up of partners with Him, and He forgives (any other sin) lesser in degree for

<sup>81</sup> Ibid., 2:173.

<sup>82</sup> Ibid., 5:6.

<sup>83</sup> Ibid., 39:53.

*whom He wills. And whoever sets up partners with Allah certainly fabricates a horrible sin.*<sup>84</sup>

#### 1.40 ALLAH FORGIVES WHO REPENTS OF HIS ERROR

One of the elements of this is that Allah accepts the repentance of the penitent unless his sin is polytheism. It also indicates that the door to repentance shall remain open until the sun rises from the west. This also indicates that Allah will grant His servant reprieve in order that he repents of his error.

According to 'Abd Allāh b. 'Umar رضي الله عنه, Allah's Messenger ﷺ said,

إِنَّ اللَّهَ يَقْبَلُ تَوْبَةَ الْعَبْدِ مَا لَمْ يُعْرَ غَرًّا.

Indeed, Allah accepts the repentance of the servant so long as he is not in the gargling throes of death.<sup>85</sup>

Reported by Aḥmad, al-Tirmidhī (who declared it fine), as well as Ibn Mājah (who declared it authentic), Ibn Ḥibbān and al-Hākim.

According to Abū Hurayra رضي الله عنه, Allah's Messenger ﷺ said,

مَنْ تَابَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا، تَابَ اللَّهُ عَلَيْهِ.

Whoever repents before the sun rises from the west, Allah will turn to him in mercy.<sup>86</sup>

Reported by Muslim.

Moreover, Allah ﷻ gives reprieve to the wrongdoer so that he turns to Allah in repentance. This is why Allah ordains the angels to

<sup>84</sup> Ibid., 4:48.

<sup>85</sup> Set forth by •Aḥmad in *al-Musnad*, 2:132; 3:425; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Da'awāt* [The Supplications], Ch.: "On the Virtue of Repentance and Seeking Forgiveness," 5:547 §3537; •Ibn Mājah in *al-Sunan*: Bk.: *al-Zuhd* [The Renunciation], Ch.: "Mention of Repentance," 2:1420 §4253; •al-Hākim in *al-Mustadrak*, 4:286 §§7659, 7661; •Ibn Ḥibbān in his *Ṣaḥīḥ* collection, 2:394-395 §628; •Ibn al-Ja'd in *al-Musnad*, p. 489 §3404.

<sup>86</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-dhikr wa al-du'ā* [The Remembrance and Supplication], Ch.: "The Recommendation to Seek Forgiveness," 4:2076 §2703; •Aḥmad in *al-Musnad*, 2:395, 427, 495, 506.



delay their transcription of the names of the wrongdoers so that they may repent. This is not the case when it comes to good deeds. Allah also extends His Hand during the day for the wrongdoer of night to repent, and He extends His Hand by night for the wrongdoer of day to repent. Abū Mūsā al-Ash‘arī رضي الله عنه reported that the Prophet ﷺ said,

إِنَّ اللَّهَ ﻻ يَبْسُطُ يَدَهُ بِاللَّيْلِ لِيَتُوبَ مُسِيءُ النَّهَارِ، وَيَبْسُطُ يَدَهُ بِالنَّهَارِ لِيَتُوبَ مُسِيءُ اللَّيْلِ، حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا.

Indeed, Allah ﻻ outstretches His Hand during the night in order that the wrongdoer of day turns to Him in repentance, and He outstretches His Hand during the day in order that the wrongdoer of night turns to Him in repentance—and this will continue until the sun rises from the west.<sup>87</sup>

Reported by Muslim.

There are many Qur’ānic verses and ḥadith reports that speak about the encouragement and acceptance of repentance.

Another manifestation of Allah’s mercy is that He informed us that His mercy precedes His wrath—so the beginning is with mercy. Abū Hurayra رضي الله عنه reported that the Prophet ﷺ said,

إِنَّ اللَّهَ لَمَّا قَضَى الْخَلْقَ كَتَبَ عِنْدَهُ فَوْقَ عَرْشِهِ: إِنَّ رَحْمَتِي سَبَقَتْ غَضَبِي.

When Allah created the Creation, He wrote with Him over the Throne: ‘My mercy precedes My wrath.’<sup>88</sup>

Agreed upon.

<sup>87</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-dhikr wa al-du‘ā* [The Remembrance and Supplication], Ch.: “The Recommendation to Seek Forgiveness,” 4:2113 §2759; •Aḥmad in *al-Musnad*, 4:395.

<sup>88</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Tawḥīd* [Divine Unity], Ch.: “[And His Throne Was on Water, and He is the Lord of the Mighty Throne],” 6:2700 §6986; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Tawba* [Repentance], Ch.: “The Vastness of Allah’s Mercy and That His Mercy Precedes His Wrath,” §2751; •al-Nasā’ī in *al-Sunan al-kubrā*, 4:418 §7757.

And since Allah ﷻ made His Prophet a Seal with mercy, not punishment, this means that the beginning and the end of existence are with mercy.

#### 1.41 HOW ARE GOOD AND BAD DEEDS DEALT WITH?

Another manifestation of Allah's mercy for His servants is His pity and kindness toward them, His call for them to turn themselves wholly to Him, and His encouragement for them to repent and seek His nearness. This should not be surprising, since of Allah's names is al-Ra'ūf (the One Who Shows Pity); this name appears eleven times in the Holy Book of Allah. There are numerous hadith reports that explain the extent of Allah's mercy to His servants and show how He is swifter in turning to His servant with mercy than the servant is in turning to Him in repentance. There are hadith reports that show how Allah is more delighted with the servant's repentance than a rider who loses his riding animal with his belongings and despairs of finding it, only to discover it after losing hope.

Abū Hurayra رضي الله عنه reported that Allah's Messenger ﷺ said,

يَقُولُ اللَّهُ تَعَالَى: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي وَأَنَا مَعَهُ إِذَا ذَكَرَنِي. فَإِنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي، وَإِنْ ذَكَرَنِي فِي مَلَأٍ ذَكَرْتُهُ فِي مَلَأٍ خَيْرٍ مِنْهُمْ. وَإِنْ تَقَرَّبَ إِلَيَّ بِشِيرٍ تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا. وَإِنْ تَقَرَّبَ إِلَيَّ ذِرَاعًا تَقَرَّبْتُ إِلَيْهِ بَاعًا. وَإِنْ أَتَانِي يَمْسِي، أَتَيْتُهُ هَرَوَلَةً.

Allah ﷻ says, 'I am as My servant thinks of Me, and I am with him when he mentions Me. If he mentions Me in himself, I mention him in Myself, and if he mentions Me in a gathering, I mention him in a gathering better than his. If he seeks to draw near to Me by a hand span, I will draw near to him an arm's length. If he seeks to draw near to Me by an arm's length, I will draw near to him a fathom. And if he comes to Me walking, I will come to him jogging.'<sup>89</sup>

<sup>89</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Tawḥīd* [The Affirmation of Oneness], Ch.: Allah's ﷻ saying: ﴿And Allah warns you to beware of Himself



Agreed upon.

In another narration of Muslim from Abū Dharr رضي الله عنه:

وَمَنْ لَقِيَني بِقُرَابِ الْأَرْضِ خَطِيئَةً لَا يُشْرِكُ بِي شَيْئًا، لَقِيْتُهُ بِمِثْلِهَا مَغْفِرَةً.

And whoever brings to Me an earth full of sins, but has not associated anything with Me, I will bring him an equal amount of forgiveness.

‘Abd Allāh b. Mas‘ūd رضي الله عنه said,

سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: اللَّهُ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ مِنْ رَجُلٍ نَزَلَ مِنْزِلًا، وَبِهِ مَهْلِكَةٌ، وَمَعَهُ رَاحِلَتُهُ عَلَيْهَا طَعَامُهُ وَشَرَابُهُ. فَوَضَعَ رَأْسَهُ، فَانَامَ نَوْمَةً، فَاسْتَيْقَظَ وَقَدْ ذَهَبَتْ رَاحِلَتُهُ، حَتَّى إِذَا اشْتَدَّ عَلَيْهِ الْحَرُّ وَالْعَطَشُ. قَالَ: أَرْجِعْ إِلَى مَكَانِي الَّذِي كُنْتُ فِيهِ. فَأَنَامَ حَتَّى أَمُوتَ. فَوَضَعَ رَأْسَهُ عَلَى سَاعِدِهِ لِيَمُوتَ، فَاسْتَيْقَظَ وَعِنْدَهُ رَاحِلَتُهُ، وَعَلَيْهَا زَادُهُ وَطَعَامُهُ وَشَرَابُهُ. فَاللهُ أَشَدُّ فَرَحًا بِتَوْبَةِ الْعَبْدِ الْمُؤْمِنِ مِنْ هَذَا بِرَاحِلَتِهِ وَزَادِهِ.

I heard Allah's Messenger ﷺ say, 'Certainly, Allah is more joyous with the repentance of His believing slave than a man who disembarks in a wasteland with his mount containing his food and drink, and takes a nap and wakes up to find that his mount is gone—(and after searching for it) and becoming more and more hungry and thirsty, says, "I will go back to my original place and go to sleep until I die," and then places his hands under his head on the ground and sleeps and waits

[*wa yuhadhdhiru-kumu Allāh-u Nafsa-h*].” (Q.3:28), 6:2694 §6970; •Muslim, *al-Ṣaḥīḥ*: Remembrance [*Dhikr*], Supplication [*Du‘ā*], Repentance [*Tawba*] and Seeking Forgiveness [*Istighfār*], Ch.: Urging the remembrance of Allah ﷺ, 4:2061 §2675; •Aḥmad b. Ḥanbal, *al-Musnad*, 2:413 §934; •al-Tirmidhī, *al-Sunan*: *al-Zuhd* [Abstinence] according to Allah's Messenger ﷺ, Ch.: Thinking well of Allah ﷺ, 5:581 §3603. Abū ‘Isā said: “This is a fine authentic tradition.” Ibn Mājah in *al-Sunan*: *al-Adab* [The Proper Conduct], Ch.: The excellent merit of work, 2:1255 §3822; •al-Nasā’ī, *al-Sunan al-Kubrā*, 4:412 §7730; •and al-Bayhaqī in *Shu‘ab al-Imān*, 1:406 §550.



for death, and after he wakes up, he finds his mount there before him with his provision, food and drink. Certainly, Allah is more joyous with the repentance of a servant than this man is with discovering his mount and provision.<sup>90</sup>

Agreed upon.

Muslim added from the hadith of Anas رضي الله عنه:

فَأَخَذَ بِخِطَامِهَا ثُمَّ قَالَ مِنْ شِدَّةِ الْفَرَحِ: اَللّٰهُمَّ، أَنْتَ عَبْدِي وَأَنَا رَبُّكَ.  
أَخْطَأُ مِنْ شِدَّةِ الْفَرَحِ.

And he took it by its reins and said mistakenly out of his extreme joy, 'O Allah! You are my servant and I am Your lord!'

#### 1.42 SOME OTHER MANIFESTATIONS OF ALLAH'S MERCY

Another manifestation of Allah's Lordly mercy is the fact that He divided mercy into one hundred parts and sent only one part down to the earth by which the Creation in their variety show mercy to one another—be it humans or animals—and left the remaining ninety-nine parts with Him. On the Day of Resurrection, the one part on earth will be added to the ninety-nine parts, returning to one hundred by which He shows mercy to His Creation. All of this indicates the infinite mercy of Allah ﷻ. Abū Hurayra رضي الله عنه reported that he heard Allah's Messenger ﷺ say,

جَعَلَ اللهُ الرَّحْمَةَ مِائَةً جُزْءٍ. فَأَمْسَكَ عِنْدَهُ تِسْعَةً وَتِسْعِينَ جُزْءًا، وَأَنْزَلَ فِي الْأَرْضِ جُزْءًا وَاحِدًا. فَمِنْ ذَلِكَ الْجُزْءِ يَتَرَأَى الْخَلْقُ حَتَّى تَرْفَعَ الْفَرَسُ حَافِرَهَا عَنْ وَلَدِهَا خَشْيَةً أَنْ تُصِيبَهُ.

Allah created mercy in one hundred parts. He retained ninety-nine parts and sent one part to the earth. Due to this one part, the creation shows mercy to one another, so much

<sup>90</sup> Set forth by •al-Bukhārī in his *al-Shaḥīḥ*: Bk.: *al-da'awāt* [The Supplications], Ch.: "On Repentance," 5:2324 §5949; •Muslim in *al-Shaḥīḥ*: Bk.: *al-tawba* [The Repentance], Ch.: "The Encouragement to Repent," 4:2103–2103 §§2744, 2746–2747.

that the horse lifts up its hoof from its young colt lest she harm it.<sup>91</sup>

Agreed upon.

And in another narration in Muslim's collection:

إِنَّ لِلَّهِ مِائَةَ رَحْمَةٍ. أَنْزَلَ مِنْهَا رَحْمَةً وَاحِدَةً بَيْنَ الْجِنَّ وَالْإِنْسِ وَالْبَهَائِمِ وَالْهَوَامِّ. فِيهَا يَتَعَاطَفُونَ وَبِهَا يَتَرَاحَمُونَ وَبِهَا تَعْطِفُ الْوَحْشُ عَلَى وَلَدِهَا. وَأَخَّرَ اللَّهُ تَسْعًا وَتِسْعِينَ رَحْمَةً يَرْحَمُ بِهَا عِبَادَهُ يَوْمَ الْقِيَامَةِ.

Allah has one hundred parts of mercy. Of these, He sent one part that is shared between humankind and jinn and animals and insects. Because of this one part shared between them, they show mutual affection and mercy, and, due to it, the wild beast shows mercy to her young. Allah has reserved the remaining ninety-nine parts of mercy and will have mercy upon His servants with them on the Day of Resurrection.<sup>92</sup>

Reported by Muslim.

Another manifestation of Allah's mercy is the fact that He multiplies good deeds numerous while counting sins singly. Nay, the good deeds even erase the bad deeds, and whoever thinks of performing a good deed but did not do it, Allah writes a good deed for him, and if he does

<sup>91</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Adab* [Good Manners], Ch.: "Allāh Made Mercy One Hundred Parts," 5:2236 §5654; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Tawba* [Repentance], Ch: "The Vastness of Allāh's Mercy and That His Mercy Precedes His Wrath," 4:2108 §2752; •al-Dārimī in *al-Sunan*, 2:413 §2785; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 14:16 §6148; •al-Ṭabarānī in *al-Mu'jam al-awsat*, 1:297 §991; •al-Bayhaqī in *Shu'ab al-īmān*, 7:457 §10975.

<sup>92</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Tawba* [Repentance], Ch.: "The Vastness of Allāh's Mercy and That His Mercy Precedes His Wrath," 4:2108 §2752; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:434 §9607; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Da'awāt 'an Rasūl Allāh* ﷺ [The Invocations from Allāh's Messenger ﷺ], Ch.: "Allāh Created One Hundred Mercies," 5:549 §3541; •Ibn Mājah in *al-Sunan*: Bk.: *al-Zuhd* [The Renunciation], Ch.: "Hope for Allāh's Mercy on the Day of Resurrection," 2:1435 §4293; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 14:15 §6147; •Ibn al-Mubārak in *al-Musnad*, 1:20 §35; •Abū Ya'la in *al-Musnad*, 11:328 §6445.

it, Allah writes for him ten to seven hundred or more good deeds. And whoever thinks of doing a bad deed but does not do it Allah will write for him one good deed, and if he does it, He will write against him only one bad deed. Almighty Allah says,

﴿مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا  
مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ﴾<sup>93</sup>

«Whoever brings one good deed will have to his credit (as a reward) ten more like it, and whoever brings an evil deed will not be punished for more than one similar (evil deed). And no injustice will be done to them.»<sup>93</sup>

Moreover, Allah ﷻ replaces the sins of the wrongdoer and turns them into good deeds if the sinner repents. Allah ﷻ said,

﴿إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ﴾

«Surely, good actions erase the evil ones.»<sup>94</sup>

And He said,

﴿قُلُوبِكُمْ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ﴾

«So these are the people whose evil deeds Allah will change into good ones.»<sup>95</sup>

Another manifestation of Allah's mercy is the fact that He made His entire Book a mercy, guidance, light and healing. Allah ﷻ said,

﴿إِنَّ هَذَا الْقُرْآنَ يَفُصُّ عَلَى بَنِي إِسْرَءِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ  
يَخْتَلِفُونَ﴾<sup>96</sup> وَإِنَّهُ لَهْدَى وَرَحْمَةً لِّلْمُؤْمِنِينَ

«Surely, this Qur'an expounds to the Children of Israel most of the things in which they differ. And verily, it is guidance

<sup>93</sup> Qur'an 6:160.

<sup>94</sup> Ibid., 11:114.

<sup>95</sup> Ibid., 25:70.



and mercy for the believers.﴾<sup>96</sup>

Allah also said,

﴿الَمْ ۝ يَلِكْ ءَايَاتِ الْكِتَابِ الْحَكِيمِ ۝ هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ﴾

﴿Alif, Lām, Mīm. (Only Allah and the Messenger ﷺ know the real meaning.) These are Verses of the Book of Wisdom, Guidance and mercy for the pious.﴾<sup>97</sup>

He also said,

﴿وَلَقَدْ جِئْتَهُم بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ

يُؤْمِنُونَ﴾

﴿And surely, We have brought them such a Book (the Qur'ān) that We have elucidated on (the basis of Our) knowledge, a guidance and a mercy for those who believe.﴾<sup>98</sup>

And,

﴿وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيِينًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ

لِّلْمُسْلِمِينَ﴾

﴿And We have revealed to you that Glorious Book which is a clear exposition of everything and is guidance, mercy and glad tidings for the believers.﴾<sup>99</sup>

And,

﴿وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ﴾

﴿And We are sending down in the Qur'ān what is healing

<sup>96</sup> Ibid., 27:76-77.

<sup>97</sup> Ibid., 31:1-3.

<sup>98</sup> Ibid., 7:52.

<sup>99</sup> Ibid., 16:89.

and mercy for the believers.﴿<sup>100</sup>

Allah ﷻ also revealed the Torah to Prophet Mūsā ؑ—the original Scripture, not the current altered version—a mercy. Allah ﷻ said,

﴿ثُمَّ ءَاتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلًا لِّكُلِّ شَيْءٍ  
وَهْدًى وَرَحْمَةً لَّعَلَّهُمْ بِلِقَاءِ رَبِّهِمْ يُؤْمِنُونَ﴾

﴿Then We gave Mūsā (Moses) the Book to complete (the favour) on him who would become pious, and (revealed it) as explanation of everything and as guidance and mercy, so that they might believe in meeting with their Lord (on the Day of Resurrection).﴾<sup>101</sup>

Another manifestation of Allah's infinite mercy is the fact that He does not take the servants to account for what He has given them and honoured them with, for if He were to demand of them what is commensurate with His bounties, no one would be able to bear it. Abū Hurayra ؓ reported,

سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: لَنْ يُدْخَلَ أَحَدًا عَمَلُهُ الْجَنَّةَ. قَالُوا: وَلَا أَنْتَ، يَا رَسُولَ اللَّهِ؟ قَالَ: لَا، وَلَا أَنَا إِلَّا أَنْ يَتَغَمَّدَنِي اللَّهُ بِفَضْلٍ وَرَحْمَةٍ.

I heard Allah's Messenger ﷺ say, 'None of you shall enter Paradise by virtue of his works.' The Companions asked, 'Not even you, O Allah's Messenger?' 'Not even me,' the Messenger ﷺ said, 'unless Allah envelops me in His bounty and mercy.'<sup>102</sup>

Agreed upon.

<sup>100</sup> Ibid., 17:82.

<sup>101</sup> Ibid., 6:154.

<sup>102</sup> Set forth by •al-Bukhārī in *al-Shaḥīḥ*: Bk.: *al-Marḍā* [The Patients], Ch.: "On the Sick Person Wishing for Death," 5:2147 §5349; •Muslim in *al-Shaḥīḥ*: Bk.: *Ṣifāt al-munāfiqīn* [On the Traits of the Hypocrites], Ch.: "No One Shall Enter Paradise by Virtue of His Deeds; It is Only by Allah's Mercy," 4:2064 §2680.

In addition, Allah ﷻ does not judge the servants according to His knowledge of their works; rather, He judges them on the basis of compatibility of their actions with the divine command and prohibition. So the one whose actions correspond to the divine command will be honoured, and the one whose actions breach the Lordly prohibition will be punished.

A similar example of Allah's mercy to His servants is that He conceals them in this life and does not expose them in the Hereafter. He only exposes those who announce their sins. Abū Hurayra رضي الله عنه reported that the Prophet ﷺ said,

لَا يَسْتُرُ اللَّهُ عَلَى عَبْدٍ فِي الدُّنْيَا إِلَّا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ.

Allah does not veil a servant in this life [of sins] save that He will also veil him on the Day of Resurrection.<sup>103</sup>

Reported by Muslim.

Abū Hurayra رضي الله عنه also reported that he heard Allah's Messenger ﷺ say,

كُلُّ أُمَّتِي مُعَافٍ إِلَّا الْمُجَاهِرِينَ. وَإِنَّ مِنَ الْمُجَاهِرَةِ أَنْ يَعْمَلَ الرَّجُلُ بِاللَّيْلِ عَمَلًا، ثُمَّ يُصْبِحَ وَقَدْ سَتَرَهُ اللَّهُ، فَيَقُولُ: يَا فَلَانُ، عَمِلْتُ الْبَارِحَةَ كَذَا وَكَذَا، وَقَدْ بَاتَ يَسْتُرُهُ رَبُّهُ، وَيُصْبِحُ يَكْشِفُ سِتْرَ اللَّهِ عَنْهُ.

My entire community is pardoned save the 'announcers'. Indeed, it is a form of announcing when a man commits an evil deed by night and says upon waking—even though Allah veiled him: 'O So-and-so! Last night I did such-and-such,' even though he spent the night veiled by his Lord, but woke up removing Allah's veil that covered him.<sup>104</sup>

<sup>103</sup> Set forth by •Muslim in *al-Shaḥīḥ*: Bk.: *al-Birr wa al-ṣila* [The Piety and Familial Integration], Ch.: "The Glad Tidings for the One Whose Faults Allah Conceals in the World That His Fault Will Be Concealed in the Hereafter," 4:2002 §2590.

<sup>104</sup> Set forth by •al-Bukhārī in *al-Shaḥīḥ*: Bk.: *al-Adab* [Manners], Ch.: "A believer concealing himself", 5:2254 §5721; •Muslim in *al-Shaḥīḥ*: Bk.: *al-Birr wa al-ṣila* [Piety and Familial Integration], Ch.: "The Glad Tidings for the One



Agreed upon.

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Whose Faults Allah Conceals in the World That His Fault Will Be Concealed in the Hereafter," 4:2291 §2990.

الْبَابُ الثَّانِي

الْإِسْلَامُ دِينُ الرَّحْمَةِ وَالْيُسْرِ وَالسَّمَاةِ

CHAPTER TWO

ISLAM IS THE RELIGION OF MERCY, EASE  
AND MODERATION

**A**LMIGHTY ALLAH INFORMED US THAT HIS RELIGION, ISLAM, IS THE seal of all heavenly revealed religions, just as His Beloved Prophet ﷺ is the seal of all Prophets and Messengers ﷺ. Moreover, He made this religion, with its structures of clarity and comprehensiveness, and its overall applicability and conformity with the primordial nature, general and inclusive of all facets of worldly and Afterworldly life, and He made it compatible with and relevant to every time and place.

For this reason, Allah ﷻ has said that He is pleased with this religion:

﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ﴾

﴿Truly, Islam is the only Dīn (Religion) in Allah's sight.﴾<sup>105</sup>

He does not accept for anyone to embrace any other faith besides it, and He has informed us that whoever does so is among the losers:

﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ

الْخَاسِرِينَ﴾

﴿And whoever seeks a dīn (religion) other than Islam that shall not at all be accepted from him, and he will be amongst the losers in the Hereafter.﴾<sup>106</sup>

## 2.1 ISLAM DESIRES EASE AND REMOVAL OF HARDSHIPS

This religion corresponds to the innate, primordial nature with which Allah created man. This is why there are no burdensome difficulties, unbearable obligations, or commands to do the impossible.

Just as Almighty Allah made His Exalted Prophet ﷺ a mercy and sent him as the Prophet of Mercy, He also made his religion one of mercy. Islam is a faith of ease without difficulty, glad tidings without

<sup>105</sup> Qur'ān 3:19.

<sup>106</sup> Ibid., 3:85.



making people feel aversion, good without evil, gentleness without coarseness, light without burden, freedom without shackles, mercy without oppression, justice without transgression, guidance without disbelief or ingratitude, balance without extremism, and moderation without excessiveness. This lies in stark contrast to the previously revealed heavenly religions.

Because of this religion's ease, Allah has removed difficulty and burden and made things easy for the *Umma*. Allah desires ease for it and does not desire difficulty. He has made lawful the pure things and removed from the *Umma* the shackles that were upon the bygone nations. With respect to the previous communities, these shackles were decreed and His commands were good for them and the things He forbade were vile and bad for them; however, He has replaced those shackles with what is better than them. Allah ﷻ said,

﴿يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ﴾

﴿Allah desires ease for you and does not desire hardship for you.﴾<sup>107</sup>

The entire religion of Islam is structured upon ease and the removal of difficulty. Allah ﷻ said,

﴿هُوَ أَجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ﴾

﴿He has chosen you, and has not laid upon you any hardship or constriction (in the matter of) Dīn (Religion).﴾<sup>108</sup>

He also said,

﴿مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ

نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ﴾

﴿Allah does not want to make things hard for you, but He wants to purify you, and complete the bestowal of His

<sup>107</sup> Ibid., 2:185.

<sup>108</sup> Ibid., 22:78.

*favour upon you so that you may become grateful.* <sup>109</sup>

## 2.2 ISLAM LIGHTENS THE BURDEN OF OBLIGATIONS

Since Allah ﷻ knows the weakness of this *Umma*—because it is the last of the communities—He has lightened for it the legal responsibilities and lessened from it the obligations that it would not be able to fulfil. Allah said,

﴿يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا﴾

*Allah intends to lighten your burden. And man has been created weak (and infirm).* <sup>110</sup>

He also said,

﴿اللَّهُ خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا﴾

*Allah has, at present, lightened the burden (of His commandment) on you. He knows that there is (some degree of) weakness in you.* <sup>111</sup>

Allah ﷻ informed us that His exalted Prophet ﷺ is a mercy and sent with mercy, and that not only is he the Prophet of Mercy, he is the embodiment of mercy from Allah to the worlds also. Allah ﷻ addressed His noble Prophet:

﴿فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًا غَلِيظَ الْقَلْبِ لَانْفَضُّوا

مِنْ حَوْلِكَ﴾

*(O My Esteemed Beloved!) What a mercy of Allah that you are lenient with them! Had you been stern and hard-hearted, people would have deserted, scattering away from around you.* <sup>112</sup>

<sup>109</sup> Ibid., 5:6.

<sup>110</sup> Ibid., 4:28.

<sup>111</sup> Ibid., 8:66.

<sup>112</sup> Ibid., 3:159.

This also forms a part of the Prophet's description found in the Torah. 'Abd Allāh b. 'Amr ؓ was once asked about the description of the Prophet ؓ in the Torah. He said, "Yes. By Allah, he is described in the Torah with some of his qualities mentioned in the Qur'an,

﴿يَأْتِيهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِدًا وَمُبَشِّرًا وَنَذِيرًا﴾

﴿O (Esteemed) Prophet! Surely, We have sent you as a Witness (to the truth and the creation), a Bearer of glad tidings (of the beauty of the Hereafter) and a Warner (of the torment in the Hereafter).﴾<sup>113</sup>

You are My slave and Messenger. I have named you al-Mutawakkal [the trustworthy one] who is neither coarse nor harsh, nor loud in the markets. He does not respond to a wrong action with a wrong action; rather he pardons and forgives."<sup>114</sup>

Allah also made the Prophet ؓ a mercy to the believers in a particular way. Allah said,

﴿وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ قُلْ أُذُنٌ خَيْرٌ لَّكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِّلَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ﴾

﴿And amongst these (hypocrites) are also those who hurt (the Esteemed) Messenger (blessings and peace be upon him) and say: "He is only an ear (believes everything he hears)." Say: "He is all ears to what is good for you; he believes in Allah and has faith in (what) the believers (say) and is mercy for those of you who have embraced faith. And those who hurt the Messenger of Allah (by means of their evil beliefs, doubts and foul statements), for them there is grievous torment."﴾<sup>115</sup>

<sup>113</sup> Ibid., 33:45.

<sup>114</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Buyū'* [Transactions], Ch.: "The Prohibition of Being Loud and Boisterous in the Marketplace," 2:747 §2018.

<sup>115</sup> Qur'an 9:61.



He also made the Prophet ﷺ a mercy to the worlds, believers or otherwise, which sets him apart from all other Messengers ﷺ. Allah said,

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾

﴿And, (O Esteemed Messenger,) We have not sent you but as a mercy for all the worlds.﴾<sup>116</sup>

And Allah made the Prophet ﷺ especially clement and merciful toward the believers:

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ﴾

﴿Surely, a (Glorious) Messenger from amongst yourselves has come to you. Your suffering and distress (becomes) grievously heavy on him ﷺ. (O mankind,) he is ardently desirous of your (betterment and guidance. And) he is most (deeply) clement and merciful to the believers.﴾<sup>117</sup>

One of Allah's mercies to us is that He made one of the Prophet's primary concerns the lifting and removal of the burdens that existed among the previous nations. Allah said,

﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ الَّذِي أَلْمَمَ بِهِ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ﴾

﴿(They are the people) who follow the Messenger, the Prophet (titled as) al-Ummī (who imparts to the people from Allah the news of the unseen and knowledge and secrets of socio-economic disciplines of life without himself being taught by

<sup>116</sup> Ibid., 21:107.

<sup>117</sup> Ibid., 9:128.

*any human in the world); whose (eminent attributes and exquisite powers) these people find written in the Torah and the Injil (Gospel); who enjoins on them virtues and forbids them vices, declares wholesome things lawful and impure ones unlawful for them and removes from them their heavy burdens and yokes (i.e., shackles) weighing upon them (due to their acts of disobedience and blesses them with freedom).* 118

### 2.3 ISLAM TEACHES EASINESS AND DOES NOT APPROVE OF HARSHNESS

The Prophet ﷺ informed us that he was sent to bring ease and not difficulty. Ease is the implication of mercy, for if it were not, things would not have been made easy. Jābir reported in the hadith about the Mothers of the Believers and their request to Allah's Messenger to increase in his spending upon them, and his withdrawal from them for one month and the revelation of the verse giving him a choice and his recitation of the verse to 'Ā'isha. In it, the Prophet ﷺ said,

إِنَّ اللَّهَ لَمْ يَبْعَنِي مُعْتَبًا وَلَا مُتَعْتَبًا، وَلَكِنْ بَعَثَنِي مُعَلِّمًا مَيِّسِّرًا.

Indeed, Allah did not send me to be harsh or cause harm; He sent me to teach and make things easy.<sup>119</sup>

Reported by Muslim.

The Prophet's Companions have related that one of his noble characteristics was that he made things easy and did not make things difficult. They related how he loved to lighten the *Umma's* burdens. This is only because the Prophet ﷺ was a mercy sent with mercy, and with a religion of mercy that brings ease. Al-Arzaq b. Qays related a hadith that he heard during the battle against the Ḥarūriyya at Ahwāz. He mentioned that Abū Burza al-Aslamī said,

<sup>118</sup> Ibid., 7:157.

<sup>119</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Talāq* [The Divorce], Ch.: "Merely Giving a Woman the Option of Divorce Does not Make the Divorce Effective, But Only When it is Actually Intended," 2:1104 §1478.

غَزَوْتُ مَعَ رَسُولِ اللَّهِ ﷺ سِتَّ غَزَوَاتٍ، أَوْ سَبْعَ غَزَوَاتٍ، وَثَمَانِي،  
وَشَهِدْتُ تَيْسِيرَهُ.

I have waged six, seven, or eight battles with Allah's Messenger ﷺ and I saw his way of making things easy.<sup>120</sup>

Reported by al-Bukhārī.

The Mother of the Believers, 'Ā'isha رضي الله عنها, said,

وَالَّذِي ذَهَبَ بِهِ، مَا تَرَكَهُمَا حَتَّى لَقِيَ اللَّهَ، وَمَا لَقِيَ اللَّهَ تَعَالَى حَتَّى تُقَلَ  
عَنِ الصَّلَاةِ، وَكَانَ يُصَلِّي كَثِيرًا مِنْ صَلَاتِهِ قَاعِدًا — تَعْنِي الرُّكْعَتَيْنِ بَعْدَ  
الْعَصْرِ — وَكَانَ النَّبِيُّ ﷺ يُصَلِّيهِمَا، وَلَا يُصَلِّيهِمَا فِي الْمَسْجِدِ، خِشْيَةً  
أَنْ يُثْقَلَ عَلَى أُمَّتِهِ، وَكَانَ يُحِبُّ مَا يُخَفِّفُ عَنْهُمْ.

By the One Who took him, he did not leave it until he met Allah, and he did not meet Allah until the prayer became heavy for him. He would pray many of his prayers sitting down [i.e., the two units after the 'Aṣr prayer]. He would pray them at home and would not pray them at the Mosque, for fear of making things hard for his *Umma*. He used to love that which made things lightened for them.<sup>121</sup>

Reported by al-Bukhārī.

## 2.4 THE HOLY PROPHET ﷺ CHOSE THE EASIER OF THE TWO OPTIONS

One of the many manifestations of the Prophet's mercy, and one which is an example for the believers to follow, is that he was never presented two options except that he would choose the easier of the two, so long as it was not a sin. If it was a sin, he would be the farthest of people

<sup>120</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-ʿAmal fī al-ṣalāt* [On Extraneous Actions Performed in the Prayer], Ch.: "When One's Animal Runs Away During the Prayer," 1:405 §1153.

<sup>121</sup> Ibid., Bk.: *Mawāqīt al-ṣalāt* [The Timing of the Prayers], Ch.: "On the Missed Prayers that Can Be Prayed After the 'Aṣr Prayer," 1:213 §565.



from it. 'A'isha رضي الله عنها said,

مَا خَيْرَ رَسُولٍ اللَّهُ ﷺ بَيْنَ أَمْرَيْنِ، إِلَّا أَخَذَ أَيْسَرَهُمَا، مَا لَمْ يَكُنْ إِثْمًا. فَإِنْ كَانَ إِثْمًا كَانَ أَبْعَدَ النَّاسِ مِنْهُ، وَمَا انْتَقَمَ رَسُولُ اللَّهِ ﷺ لِنَفْسِهِ، إِلَّا أَنْ تُنْتَهَكَ حُرْمَةُ اللَّهِ، فَيَنْتَقِمَ اللَّهُ بِهَا.

Never was Allah's Messenger ﷺ presented with two options except that he would choose the easier of the two, so long as it was not a sin. If it was a sin, he would be the farthest of people from it. Never did Allah's Messenger ﷺ take revenge for himself. Vengeance would only be taken if the sanctities of Allah were violated.<sup>122</sup>

Agreed upon.

## 2.5 THE BEST OF YOUR RELIGION IS THE MIDDLE COURSE

Another manifestation of Allah's lordly mercy upon creation is the fact that He made this religion one of ease and moderation, and instructed its followers to have temperance and not to make things hard upon themselves. The extremist, we are informed, is overcome by the religion. Abū Hurayra رضي الله عنه reported that Allah's Messenger ﷺ said,

إِنَّ الدِّينَ يُسْرٌ، وَلَكِنْ يُشَادُّ الدِّينَ أَحَدٌ إِلَّا غَلَبَهُ. فَسَدِّدُوا وَقَارِبُوا، وَأَبْشِرُوا  
وَأَسْتَعِينُوا بِالْغَدْوَةِ وَالرَّوْحَةِ، وَشَيْءٍ مِنَ الدَّلْجَةِ.

Indeed, the religion is ease, and no one makes it hard on himself save that he will be overpowered. So direct yourselves to what is right, follow a middle course, be of good cheer, and seek help [by worshipping] in the morning, evening and some of the night.<sup>123</sup>

<sup>122</sup> Ibid., Bk.: *al-Manāqib* [The Exemplary Virtues], Ch.: "The Qualities of the Prophet ﷺ," 3:1306 §3367; •Muslim in *al-Shāḥih*: Bk.: *al-Faḍā'il* [Virtues], Ch.: "The Prophet's Distance Away from Sins," 4:1813 §2327.

<sup>123</sup> Ibid., Bk.: *al-Īmān* [The Faith], Ch.: "The Religion is Ease," 1:23 §39.

Reported by al-Bukhārī.

Abū Qatāda رضي الله عنه related from the Bedouin who heard Allah's Messenger ﷺ say,

إِنَّ خَيْرَ دِينِكُمْ أَيْسَرُهُ؛ إِنَّ خَيْرَ دِينِكُمْ أَيْسَرُهُ.

Indeed, the best of your religion is the easiest of it; indeed, the best of your religion is the easiest of it.<sup>124</sup>

Reported by Aḥmad with an authentic chain.

Urwa al-Fuqaymī رضي الله عنه said,

كُنَّا نَنْتَظِرُ النَّبِيَّ ﷺ، فَخَرَجَ رَجُلًا؛ يَقْطُرُ رَأْسُهُ مِنْ وُضْوءٍ أَوْ غُسْلٍ، فَصَلَّى. فَلَمَّا قَضَى الصَّلَاةَ، جَعَلَ النَّاسُ يَسْأَلُونَهُ: يَا رَسُولَ اللَّهِ، أَعَلَيْنَا حَرَجٌ فِي كَذَا؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: لَا، أَيُّهَا النَّاسُ، إِنَّ دِينَ اللَّهِ فِي يُسْرٍ.

Once we were waiting for the Prophet ﷺ and he suddenly came out wet with water dripping from his head from the ablution or bath [*ghusl*] and he began to pray. After he completed his prayer, some of the people asked him, 'O Allah's Messenger! Is there any problem with us doing this [i.e., offering prayers without wiping the ablution water or allowing it to dry]?' The Messenger ﷺ said thrice, 'No, O people! The religion of Allah is found in ease.'<sup>125</sup>

Reported by Aḥmad, Ibn Abī 'Āsim, Abū Ya'lā and al-Ṭabarānī. Al-Hāfiz Ibn Ḥajar declared this is an authentic tradition.

<sup>124</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 3:479; •al-Haythamī in *Majma' al-zawā'id*, 1:61; and cited by •Ibn Ḥajar in *Fath al-Bārī*, 1:94; while al-Ṭabarānī in *al-Mu'jam al-kabīr*, 18:230 §573; •Ibn Abī 'Āsim in *al-Āḥād wa al-mathānī*, 4:349 §2383; al-Qudā'ī in *Musnad al-Shihāb*, 2:219-220 §§1224-1225; and al-Maqdisī in *al-Aḥādīth al-mukhtāra* (7:132 §2565).

<sup>125</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 5:69; •al-Bukhārī in *al-Tārīkh al-kabīr*, 7:30-31 §135; •Ibn Abī 'Āsim in *al-Āḥād wa al-mathānī*, 2:397 §1190; •Abū Ya'lā in *al-Musnad*, 12:274 §6863; •Ibn al-Qānī in *Mu'jam al-Ṣaḥāba*, 2:262 §780; and cited by •al-Haythamī in *Majma' al-zawā'id*, 1:61-62.



## 2.6 PROHIBITION OF EXTREMISM AND COMMANDMENT OF MODERATION

According to ‘Abd Allāh b. ‘Abbās رضي الله عنه, Allah’s Messenger ﷺ said,

إِيَّاكُمْ وَالْغُلُوَّ فِي الدِّينِ، فَإِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ الْغُلُوَّ فِي الدِّينِ.

Beware of going to extremes in the religion, for the only thing that destroyed those before you was extremism in the religion.<sup>126</sup>

Reported by al-Nasā’ī, Ibn Mājah and Ibn Ḥibbān.

According to Burayda b. al-Ḥaṣīb رضي الله عنه, Allah’s Messenger ﷺ said,

عَلَيْكُمْ هَدْيًا قَاصِدًا، عَلَيْكُمْ هَدْيًا قَاصِدًا، عَلَيْكُمْ هَدْيًا قَاصِدًا، فَإِنَّهُ مَنْ يُشَادَّ هَذَا الدِّينَ يَغْلِبُهُ.

Stick to the moderate way! Stick to the moderate way! Stick to the moderate way, for no one makes the religion hard on himself save that it will overcome him.<sup>127</sup>

Reported by Aḥmad and al-Ṭayālīsī. Ibn Khuzayma and al-Ḥākim declared it authentic.

In addition to this, the Prophet ﷺ informed us that he was sent with the way of tolerance and moderation. And the most beloved of the religion in the sight of Allah ﷻ is the way of tolerance and moderation. Ibn ‘Abbās رضي الله عنه narrated,

قِيلَ لِرَسُولِ اللَّهِ ﷺ: أَيُّ الْأَدْيَانِ أَحَبُّ إِلَى اللَّهِ؟ قَالَ: الْخَنِيفَةُ السَّمْحَةُ.

A man asked Allah’s Messenger ﷺ, ‘What religion is the

<sup>126</sup> Set forth by •al-Nasā’ī, *al-Sunan*, 5:268 §3058; •Ibn Mājah, *al-Sunan*, 2:1008 §3029; •Ibn Ḥibbān, *al-Ṣaḥīḥ*, 9:183–184 §3871; •Abū Ya’lā, *al-Musnad*, 4:316 §2427; •al-Ṭabarānī, *al-Mu’jam al-kabīr*, 12:156 §12747; •al-Bayhaqī, *al-Sunan al-kubrā*, 5:127.

<sup>127</sup> Set forth by •Aḥmad b. Ḥanbal, *al-Musnad*, 5:350, 361; •al-Ṭayālīsī, *al-Musnad*, p. 109 §809; •Ibn Abī ‘Āsim, *al-Sunna*, 1:46 §95; •Ibn Khuzayma, *al-Ṣaḥīḥ*, 2:199 §1179; •al-Ḥākim, *al-Mustadrak*, 1:457 §1176; •al-Bayhaqī, *al-Sunan al-kubrā*, 3:18.



most beloved in the sight of Allah?’ The Messenger replied, ‘The tolerant *ḥanafīyya* way.’<sup>128</sup>

Reported by al-Bukhārī in *al-Adab al-mufrad*, Aḥmad and ‘Abd b. Ḥumayd.

Here we see that Allah’s Messenger was sent with the tolerant *ḥanafīyya* way, and that there is expansiveness in this religion, in contrast to the religion of the Jews and the Christians.

According to ‘Ā’isha رضي الله عنها, Allah’s Messenger ﷺ said on the occasion of ‘Id,

لَتَعْلَمَ يَهُودُ أَنَّ فِي دِينِنَا فَسْحَةً، إِنِّي أُرْسِلْتُ بِحَنِيفَةٍ سَمِيحَةٍ.

The Jews do know that our religion has expansiveness, and that I have been sent with the tolerant *ḥanafīyya* way.<sup>129</sup>

Reported by Aḥmad and al-Ḥumaydī. This is an authentic hadith whose origin is found in the collections of al-Bukhārī and Muslim from the story of the Abyssinians dancing in the Mosque.<sup>130</sup>

## 2.7 NO SOUL SHOULD BE BURDENED BEYOND ITS ABILITY

One of the manifestations of the tolerance and moderation of Islam is that Allah ﷻ does not burden a soul with more than it can bear, whether in acts of worship, interactions or other things.

Allah ﷻ said,

﴿لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا﴾

﴿We do not burden any soul beyond its ability to bear it.﴾<sup>131</sup>

<sup>128</sup> Set forth by •Aḥmad b. Ḥanbal, *al-Musnad*, 1:236; •‘Abd b. Ḥumayd, *al-Musnad*, p. 199 §569; •al-Bukhārī, *al-Adab al-mufrad*, p. 108 §287.

<sup>129</sup> Set forth by •Aḥmad b. Ḥanbal, *al-Musnad*, 6:116, 233; •al-Ḥumaydī, *al-Musnad*, 1:123 §254; •Ibn Ḥajar, *Fath al-bārī*, 2:444.

<sup>130</sup> Set forth by •al-Bukhārī, *al-Ṣaḥīḥ*, 1:173 §443 and 3:1063 §2745; •Muslim, *al-Ṣaḥīḥ*, 2:608–610 §892–893.

<sup>131</sup> Qur’ān 6:152.

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۖ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾

Allah does not put under stress any soul more than its endurance. There is a reward for whatever good it has earned, and there is torment for whatever evil it has perpetrated. "O our Lord, do not take us to task if we forget or do some mistake. O our Lord, lay not on us such a (heavy) burden as You laid on those before us. O our Lord, put not on us (also) the burden that we have not the strength to bear, and overlook (our sins), and forgive us and have mercy on us. You alone are our Master and Helper. So grant us victory over the disbelievers." <sup>132</sup>

Moreover, with every difficulty, Allah provides relief out of His mercy and ease to His servants, lest they despair. Allah said,

﴿فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ۖ إِنَّ مَعَ الْعُسْرِ يُسْرًا﴾

So surely ease (comes) with every hardship. Verily, with (this) hardship (too) there is ease. <sup>133</sup>

For this reason, one difficulty cannot overcome two eases. According to Abū Hurayra رضي الله عنه, the Prophet ﷺ said,

دَعُونِي مَا تَرَكْتُكُمْ. إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِسُؤَالِهِمْ وَاخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ. فَإِذَا هَيَّئْتُكُمْ عَنْ شَيْءٍ فَاجْتَنِبُوهُ، وَإِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ.

Do not enquire of me so long as I leave you, for the people

<sup>132</sup> Ibid., 2:286.

<sup>133</sup> Ibid., 94:5-6.

before you were only destroyed due to their [incessant] questioning and differing with their Prophets. When I forbid you something, abstain from it, and when I command you to do something, do it as much as you are able.<sup>134</sup>

Agreed upon.

Whenever the Prophet ﷺ would take the pledge of fealty [*bay'at*] from someone—man or women—he would always add at the end “as much as you are able.” ‘Abd Allāh b. ‘Umar ؓ said,

كُنَّا إِذَا بَايَعْنَا رَسُولَ اللَّهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ، يَقُولُ لَنَا: فِيمَا اسْتَطَعْتُمْ.

When we would pledge fealty to Allah’s Messenger ﷺ that we would hear and obey, he would add, ‘As much as you are able’.<sup>135</sup>

Agreed upon.

Jābir b. ‘Abd Allāh ؓ said,

بَايَعْتُ النَّبِيَّ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ، فَلَقَّنِي: فِيمَا اسْتَطَعْتُ.

I pledged fealty to Allah’s Messenger ﷺ with the condition that I hear and obey, and he added, ‘As much as you are able’.<sup>136</sup>

Agreed upon.

Umayma b. Ruqayya ؓ said,

<sup>134</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-ʿIṭṣām* [The Holding Fast to the Qurʾān and Sunna], Ch.: “Emulating the Sunnas of Allah’s Messenger ﷺ,” 6:2658 §6858; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Faḍāʾil* [The Virtues], Ch.: “Respect for the Prophet ﷺ and Avoiding Frequent Questions Posed to Him as Long as There is No Harm,” 4:1832 §2359.

<sup>135</sup> Ibid., Bk.: *al-Aḥkām* [The Legal Rulings], Ch.: “How the Imam is to Take the Pledge of Fealty from the People,” 6:2633 §6776; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Imāra* [The Leadership], Ch.: “Swearing fealty for listening to and obeying the orders of the leader as far as possible,” 3:1490 §1867.

<sup>136</sup> Ibid., 6:2633 §6778; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Imān* [The Faith], Ch.: “Explanation that the Religion is Sincere Counsel,” 1:75 §56.



أَتَيْتُ رَسُولَ اللَّهِ ﷺ فِي نِسْوَةٍ بَايَعْنَهُ عَلَى الْإِسْلَامِ. فَقُلْنَا: يَا رَسُولَ اللَّهِ، نَبَايِعُكَ عَلَى أَنْ لَا نُشْرِكَ بِاللَّهِ شَيْئًا وَلَا نَسْرِقَ وَلَا نَزْنِيَ وَلَا نَقْتُلَ أَوْلَادَنَا وَلَا نَأْتِيَ بِيَهْتَانٍ نَفَرِيهِ بَيْنَ أَيْدِينَا وَأَرْجُلِنَا وَلَا نَعْصِيكَ فِي مَعْرُوفٍ. قَالَ: فِيمَا اسْتَطَعْتُمْ وَأَطَعْتُمْ. قَالَتْ: فَقُلْنَا: اللَّهُ وَرَسُولُهُ أَرْحَمُ مِنَّا بِنَفْسِنَا.

I went to Allah's Messenger with a group of women in order to pledge fealty to him on Islam. We said, 'O Allah's Messenger! We pledge our fealty to you that we will not associate any partner with Allah and that we will not steal, fornicate, kill our children, or bring calumny or disobey you in what is good.' Allah's Messenger ﷺ said, 'As much as you are able and can bear.' We said, 'Allah and His Messenger are more merciful to us than we are to ourselves!'<sup>137</sup>

Reported by Aḥmad and Mālik.

## 2.8 THINGS BE MADE EASY SO THAT PEOPLE MAY NOT FEEL AVERSION

The Prophet ﷺ encouraged his *Umma* to make things easy, not to make things difficult. He urged them to be of good cheer, not to drive people away.

According to Anas b. Mālik رضي الله عنه, the Prophet ﷺ said,

يَسِّرُوا وَلَا تُعَسِّرُوا، وَبَشِّرُوا وَلَا تُنْفِرُوا.

Make things easy and do not make things difficult. Give glad tidings and do not make people feel aversion.<sup>138</sup>

Agreed upon.

<sup>137</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 6:357, 365; •Mālik in *al-Muwattaʿa*, 2:982 §1775.

<sup>138</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-ʿIlm* [Knowledge], Ch.: "On the Prophet ﷺ Being Careful about Giving People Admonition and Knowledge Lest They Feel Aversion to It," 1:38 §69; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Jihād wa al-siyar* [The Striving and Military Expeditions], Ch.: "The Command to Make Things Easy and Not Making Others Feel Aversion," 3:1359 §1734.

According to Abū Burda رضي الله عنه, when the Prophet ﷺ sent Mu'adh b. Jabal and Abū Mūsā al-Ash'arī رضي الله عنه to Yemen, he said,

يَسِّرَا وَلَا تُعَسِّرَا، وَبَشِّرَا وَلَا تُنْفِرَا، وَتَطَاوَعَا وَلَا تَخْتَلِفَا.

Make things easy and do not make things difficult. Give glad tidings and do not make people feel aversion. Obey one another and do not differ with each other.<sup>139</sup>

Agreed upon.

In another narration in Muslim's collection, Abū Mūsā al-Ash'arī رضي الله عنه said, "When Allah's Messenger ﷺ would dispatch one of his Companions he would say to him,

بَشِّرُوا وَلَا تُنْفِرُوا، وَيَسِّرُوا وَلَا تُعَسِّرُوا.

'Give glad tidings and do not make people feel aversion. Make things easy and do not make things difficult.'<sup>140</sup>

In this narration, the Prophet ﷺ used the verb in the plural form in order to indicate them and others.

Abū Hurayra رضي الله عنه narrated in the story of the Bedouin who urinated in the Mosque, 'Allah's Messenger ﷺ said,

دَعُوهُ وَهَرِيقُوا عَلَى بَوْلِهِ سَجَلًا مِنْ مَاءٍ، أَوْ ذَنْبًا مِنْ مَاءٍ؛ فَإِنَّمَا بُعِثْتُمْ  
مُيسِّرِينَ، وَلَمْ تُبْعَثُوا مُعَسِّرِينَ.

"Leave him. Pour a bucket or pail of water on his urine. You were sent to make things easy and not to make things difficult."<sup>141</sup>

<sup>139</sup> Ibid., Bk.: *al-Maghāzī* [The Expeditions], Ch.: "Abū Mūsā al-Ash'arī and Mu'adh's Mission to Yemen before the Farewell Pilgrimage," 3:1104 §2873; •Muslim in *al-Ṣaḥīḥ*, ibid., 3:1359 §1733.

<sup>140</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*, ibid., 3:1358 §1732; •Abū Dāwūd in *al-Sunan*, 4:260 §4835.

<sup>141</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Wuḍū'* [The Ablution], Ch.: "Pouring Water Over Urine in the Mosque," 1:89 §217; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Taḥāra* [The Purification], Ch.: "The Obligation to Wash Away Urine and Other Impurities," 1:236 §284-285.

Agreed upon.

Had Allah's Messenger ﷺ only said 'make things easy' it would apply to anyone who received ease, even if that person experienced numerous difficulties after it; however, the Prophet ﷺ also said, 'and do not make things difficult,' which negates difficulties in all circumstances.

Allah's Messenger ﷺ explained the virtue of the one who makes things easy for servants who experience difficulty, and said that Allah ﷻ will in turn make things easy for him in this life and the Next. According to Abū Hurayra ؓ, Allah's Messenger ﷺ said,

مَنْ نَفَّسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا، نَفَّسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ؛ وَمَنْ يَسِّرْ عَلَى مُعْسِرٍ، يَسِّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ.

Whoever relieves a believer of a difficulty from the difficulties of this world, Allah shall relieve for him a difficulty from the difficulties of the Day of Resurrection. And whoever lightens the burden of someone in difficulty, Allah shall lighten his burden in this life and the Next.<sup>142</sup>

Reported by Muslim.

## 2.9 PRESCRIPTION OF A BALANCED AND MODERATE WAY OF LIFE

Another manifestation of mercy for this *Umma* is the fact that the Prophet ﷺ made moderation and ease incumbent, and he made extremism, excessiveness and fanaticism forbidden in all things, whether in acts of worship, interactions or other facets of life. For this reason, there are numerous occasions where the Prophet ﷺ says,

عَلَيْكُمْ مِنَ الْأَعْمَالِ مَا تُطِيقُونَ، فَإِنَّ اللَّهَ لَا يَمَلُّ حَتَّى تَمَلُّوا، وَإِنْ أَحَبَّ الْأَعْمَالُ إِلَى اللَّهِ مَا دُوِّمَ عَلَيْهِ وَإِنْ قَلَّ.

<sup>142</sup> Set forth by •Muslim in *al-Sahīḥ*: Bk.: *al-Dhikr wa al-duʿā* [The Remembrance and Supplication], Ch.: "The Virtue of Congregating to Recite the Qur'ān and Invoke," 4:1996 §2580.



Stick to the actions you can bear, for Allah does not tire until you tire. Indeed, the most beloved of actions in the sight of Allah are those that are the most consistent, even if they are only a little.<sup>143</sup>

This hadith describes fasting and prayer and other acts of worship.

‘Abd Allāh b. ‘Amr b. al-‘Āṣ married his son ‘Abd Allāh to one of the noblewomen of Quraysh, but ‘Abd Allāh did not consummate the marriage with her because he was occupied with devotions, standing the night in prayer and shunning sleep, and fasting during the day and never breaking his fast. When ‘Amr informed Allah’s Messenger about his son’s acts, the Messenger forbade him and guided him to the path of moderation and balance, saying,

فَإِنَّ لِحَسَدِكَ عَلَيْكَ حَقًّا، وَإِنَّ لِعَيْنِكَ عَلَيْكَ حَقًّا، وَإِنَّ لِرَوْحِكَ عَلَيْكَ حَقًّا، وَإِنَّ لِرِزْقِكَ عَلَيْكَ حَقًّا.

Indeed, your body has a right over you; your eyes have a right over you; your wife has a right over you; and your neighbour has a right over you.

In the narration of Muslim, it adds:

إِنَّكَ لَا تَدْرِي لَعَلَّكَ يَطُولُ بِكَ عُمْرٌ.

You do not know, perhaps you will live for a long time.

‘Abd Allāh said, ‘When I grew older I wished that I had accepted the dispensation of Allah’s Prophet.’<sup>144</sup>

Agreed upon.

<sup>143</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Īmān* [The Faith], Ch.: “The Most Beloved Element of the Religion in the Sight of Allah is the Most Consistent of It,” 1:24 §43; •Muslim in *al-Ṣaḥīḥ*: Bk.: *Ṣalāt al-musāfirīn* [The Travelers’ Prayer], Ch.: “The Virtue of Consistent Actions Such as Night Vigil Prayer and the Like,” 1:540 §782.

<sup>144</sup> Ibid., Bk.: *al-Ṣawm* [The Fasting], Ch.: “The Body’s Right When Fasting,” 2:697 §1874; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Ṣiyām* [The Fasting], Ch.: “The Prohibition of Perpetual Fasts for Those Who are Harmed by Them,” 2:812–817 §1159.

Allah's Messenger ﷺ also forbade 'Uthmān b. Maz'ūn from celibacy. Sa'd b. Abī Waqqās said,

رَدَّ رَسُولُ اللَّهِ ﷺ عَلَى عُثْمَانَ بْنِ مَظْعُونٍ التَّبَتُّلَ، وَلَوْ أَذِنَ لَهُ لَأَخْتَصَيْنَا.

The Prophet forbade 'Uthmān b. Maz'ūn from celibacy, and had he permitted him, we would have castrated ourselves.<sup>145</sup>

Agreed upon.

Anas b. Mālik said,

جَاءَ ثَلَاثَةٌ رَهْطٍ إِلَى بُيُوتِ أَزْوَاجِ النَّبِيِّ ﷺ يَسْأَلُونَ عَنْ عِبَادَةِ النَّبِيِّ ﷺ. فَلَمَّا أُخْبِرُوا كَانَتْهُمْ تَقَالُوهَا، فَقَالُوا: وَأَيْنَ نَحْنُ مِنَ النَّبِيِّ ﷺ قَدْ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ؟ قَالَ أَحَدُهُمْ: أَمَا أَنَا، فَإِنِّي أَصِلِّي اللَّيْلَ أَبَدًا. وَقَالَ آخَرُ: أَنَا أَصُومُ الدَّهْرَ وَلَا أَفْطِرُ. وَقَالَ آخَرُ: أَنَا أَعْتَرِلُ النِّسَاءَ، فَلَا أَتَزَوَّجُ أَبَدًا. فَجَاءَ رَسُولُ اللَّهِ ﷺ إِلَيْهِمْ، فَقَالَ: أَنْتُمْ الَّذِينَ قُلْتُمْ كَذَا وَكَذَا؟ أَمَا وَاللَّهِ إِنِّي لَأَخْشَاكُمْ لِلَّهِ وَأَتَقَاكُمْ لَهُ. لَكِنِّي أَصُومُ وَأَفْطِرُ، وَأَصِلِّي وَأَرْقُدُ، وَأَتَزَوَّجُ النِّسَاءَ. فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي.

A group of three people went to the Prophet's wives and asked them about his worship. After they were informed of his devotions, they seemed to consider it small. They said, 'How can we possibly compare to the Prophet ﷺ when Allah has forgiven all the earlier and later sins (of all the people of your *Umma*)?' One of them said, 'As for me, I shall always pray the entire night.' Another said, 'As for me, I shall fast perpetually and never break my fast.' And the last one said, 'As for me, I shall shun women and never marry.' Thereafter the Prophet ﷺ came to them and asked, 'Do you say such-and-such? As for me, by Allah, I have the most fear of Allah

<sup>145</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Nikāḥ* [Marriage], Ch.: "The Prohibition celibacy and castration," 5:1952 §4786; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Nikāḥ* [Marriage], Ch.: "Fasting of that who is unable to support and marry," 2:1020 §1402.

and awe of Him, yet I fast and break my fast, I pray and take rest, and I marry women. Whoever shuns my Sunna is not from me.”<sup>146</sup>

Agreed upon.

Once the Prophet ﷺ saw an elderly man being carried between his two sons. The Prophet ﷺ asked, “What is the matter with him?” The Companions ﷺ replied, “He vowed to walk [in the pilgrimage].” The Prophet ﷺ said, “Indeed, Allah has no need of this man’s self-torture,” and then he ordered the man to mount a riding animal.<sup>147</sup>

When ‘Uqba b. ‘Āmir ﷺ asked the Prophet ﷺ for a verdict concerning his sister’s vow to perform the Hajj barefooted, the Prophet ﷺ said, “Let her walk and ride.”<sup>148</sup>

Allah’s Messenger ﷺ commanded us to deal with matters using gentleness, softness and ease, and he cautioned us against force lest people despair. Further, the Prophet ﷺ informed us that for every servant or action there is a period of activity followed by a period of inactivity, and that the best of all things are those in accordance with his Sunna. Anas ﷺ said,

دَخَلَ رَسُولُ اللَّهِ ﷺ الْمَسْجِدَ، وَحَبْلٌ مَمْدُودٌ بَيْنَ سَارِيَتَيْنِ. فَقَالَ: مَا هَذَا؟ قَالُوا الزَّيْنَبُ تُصَلِّي. فَإِذَا كَسِلَتْ أَوْ فَتِرَتْ أَمَسَكَتْ بِهِ. فَقَالَ: حُلُوهُ. ثُمَّ قَالَ: لِيُصَلِّ أَحَدُكُمْ نَشَاطَةً. فَإِذَا كَسِلَ أَوْ فَتَرَ، فَلْيَقْعُدْ.

Allah’s Messenger ﷺ once entered the mosque and discovered a rope tied between two pillars. He asked, ‘What is this?’ and the Companions ﷺ replied, ‘This is used by Zaynab when she prays; whenever she gets tired or fatigued, she holds onto

<sup>146</sup> Ibid., Bk.: *al-Nikāḥ* [The Marriage], Ch.: “The Encouragement to Marry,” 5:1949 §4776; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Nikāḥ* [Marriage], Ch.: “The Recommendation of Marriage for Those who are Able,” 2:1020 §1401.

<sup>147</sup> Ibid., Bk.: *Jazā’ al-ṣayd* [The Penalty for Hunting During Hajj], Ch.: “Concerning the One Who Vows to Walk to the Ka’ba,” 2:659 §1766; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Nadhr* [Vows], Ch.: Concerning the One Who Vows to Walk to the Ka’ba,” 3:1263 1642.

<sup>148</sup> Ibid.



it.' The Prophet ﷺ said, 'Untie it.' Then he said, 'You should pray for as long as you have the energy, but once you become drowsy or fatigued you should sit down.'<sup>149</sup>

Reported by Muslim and the wording is Aḥmad's.

## 2.10 EXTREMISM DESTROYS COMMUNITIES

Anas ؓ reported that the Prophet ﷺ said,

إِنَّ هَذَا الدِّينَ مَتِينٌ، فَأَوْغِلُوا فِيهِ بِرِفْقٍ.

Indeed, this religion is powerful, so advance to it with gentleness.<sup>150</sup>

Reported by Aḥmad and al-Ḍiyā' al-Maqdisī in *al-Mukhtāra*.

Similarly, there is the hadith of 'Abd Allāh b. 'Abbās ؓ mentioned earlier:

إِيَّاكُمْ وَالْعُلُوَّ فِي الدِّينِ. فَإِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ الْعُلُوَّ فِي الدِّينِ.

Beware of going to extremes in the religion, for the only thing that destroyed those before you was extremism in the religion.<sup>151</sup>

Reported by Aḥmad, al-Nasā'ī, Ibn Mājah and Ibn al-Jārūd. Ibn Khuzayma, Ibn Ḥibbān and al-Ḥākim declared it authentic.

The takeaway from all of this is that the Muslim should not cause his self to resent the worship of Allah, for the one who burdens his riding animal more than it can bear will neither travel across a land

<sup>149</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *Ṣalāt al-musāfirin* [The Travelers' Prayer], Ch.: "The Command for the One who is Drowsy while Praying, or Who Mixes up The Qur'ān or Remembrance, to Take Rest," 1:541 §784; •Aḥmad b. anbal in *al-Musnad*, 3:101.

<sup>150</sup> Set forth by •Aḥmad b. Ḥanbal, *al-Musnad*, 6:198; •al-Maqdisī, *al-Aḥādīth al-mukhtāra*, 6:120 §2115.

<sup>151</sup> Set forth by •al-Nasā'ī, *al-Sunan*, 5:268 §3058; •Ibn Mājah, *al-Sunan*, 2:1008 §3029; •Ibn Ḥibbān, *al-Ṣaḥīḥ*, 9:183-184 §3871; •Abū Ya'la, *al-Musnad*, 4:316 §2427; •al-Ṭabarānī, *al-Mu'jam al-kabīr*, 12:156 §12747; •al-Bayhaqī, *al-Sunan al-kubrā*, 5:127.

nor preserve its strength.

The exalted Messenger ﷺ taught that when someone experiences drowsiness while praying, he should take rest and discontinue his prayer. 'Ā'isha رضى الله عنها reported that the Prophet ﷺ said,

إِذَا نَعَسَ أَحَدُكُمْ فِي صَلَاتِهِ فَلْيَرْقُدْ، حَتَّى يَذْهَبَ عَنْهُ النَّوْمُ؛ فَإِنْ أَحَدَكُمْ إِذَا صَلَّى وَهُوَ نَاعِسٌ، لَا يَدْرِي لَعَلَّهُ يَذْهَبُ يَسْتَغْفِرُ فَيُسَبِّحُ نَفْسَهُ.

When one of you experiences drowsiness while praying, he should lie down until he is no longer sleepy. If someone prays when he is drowsy, he may not know whether he is asking for forgiveness or cursing himself.<sup>152</sup>

This hadith is narrated by Mālik.

Another manifestation of the tolerance, ease and moderation of Islam is the fact that the Prophet forbade extremism and excessiveness in statements or actions. According to 'Abd Allāh b. Mas'ūd رضى الله عنه, Allah's Messenger ﷺ said thrice,

هَلَكَ الْمُتَنَطِعُونَ.

The extremists have perished.<sup>153</sup>

According to this hadith, extremism is forbidden since it leads a Muslim to destruction.

Another manifestation of the tolerance, ease, moderation and mercy in Islam is the fact that it is possible for a Muslim to catch up if he misses something, so long as he does not miss it by neglecting a legal ruling or abandon it altogether. This is why we find numerous instances where the Prophet ﷺ would say, "Do it; there is no harm done."

<sup>152</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Wuḍū'* [The Ablution], Ch.: "On Performing Ablution after Sleep," 1:87 §209; •Muslim in *al-Ṣaḥīḥ*: Bk.: *Ṣalāt al-musāfirīn* [The Travelers' Prayer], Ch.: "The Command for the One who is Drowsy while Praying, or Who Mixes up The Qur'ān or Remembrance, to Take Rest," 1:542 §786.

<sup>153</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-'Ilm* [The Knowledge], Ch.: "The Extremists Have Perished," 4:2055 §2670.

According to ‘Abd Allāh b. ‘Amr b. al-‘Āṣ رضي الله عنه:

إِنَّ رَسُولَ اللَّهِ ﷺ وَقَفَ فِي حَجَّةِ الْوَدَاعِ بِمِنَى لِلنَّاسِ يَسْأَلُونَهُ. فَجَاءَهُ رَجُلٌ، فَقَالَ: لَمْ أَشْعُرْ، فَحَلَقْتُ قَبْلَ أَنْ أَذْبَحَ. فَقَالَ: اذْبَحْ وَلَا حَرَجَ. فَجَاءَ آخَرُ، فَقَالَ: لَمْ أَشْعُرْ فَتَحَرْتُ قَبْلَ أَنْ أَرْمِيَ. قَالَ: ارْمِ وَلَا حَرَجَ. فَمَا سِئَلَ النَّبِيُّ ﷺ عَنْ شَيْءٍ قَدَّمَ وَلَا أَخَّرَ إِلَّا قَالَ: افْعَلْ وَلَا حَرَجَ.

Allah's Messenger ﷺ stood at Mina during the farewell pilgrimage as the people were asking him questions. A man came to him and said, "I inadvertently had my hair cut before I sacrificed." The Prophet ﷺ said, "Sacrifice; there is no harm done." Another man came and said, "I inadvertently sacrificed an animal before I cast the stones." The Prophet ﷺ said, "Cast them; there is no harm done." Everything that the Prophet ﷺ was asked about before or after its time, he replied, "Do it; there is no harm done."<sup>154</sup>

Agreed upon.

Sa‘īd b. Jubayr رضي الله عنه said,

حَدَّثَنَا ابْنُ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ جَمَعَ بَيْنَ الصَّلَاةِ فِي سَفَرَةٍ سَافَرَهَا فِي غَزْوَةِ تَبُوكَ، فَجَمَعَ بَيْنَ الظُّهْرِ وَالْعَصْرِ وَالْمَغْرِبِ وَالْعِشَاءِ. قَالَ سَعِيدٌ: فَقُلْتُ لِابْنِ عَبَّاسٍ: مَا حَمَلَهُ عَلَى ذَلِكَ؟ قَالَ: أَرَادَ أَنْ لَا يُخْرِجَ أُمَّتَهُ.

Ibn ‘Abbās رضي الله عنه related to us that Allah's Messenger ﷺ would join the prayers when he was on a journey, and that during the battle of Tabuk he combined between Zuhri and ‘Aṣr and Maghrib and ‘Ishā’. Sa‘īd said, "I said to Ibn ‘Abbās, 'What motivated him to do that? He replied, 'He did not want to

<sup>154</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-‘Ilm* [The Knowledge], Ch.: "Delivering Fatwas While Stationary upon an Animal," 1:43 §83; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Hajj* [The Hajj], Ch.: "Regarding the One Who Shaves His Head before Sacrificing or Sacrifices before Casting Stones," 2:948 §1306.



make things difficult for his *Umma*.<sup>155</sup>

Reported by Muslim.

## 2.11 RECOMMENDATION OF LENIENCE AND TOLERANCE

Another manifestation of Islam's tolerance and moderation is the fact that the Prophet ﷺ forbade his noble Companions from engaging in perpetual fasts. This was out of his mercy toward them. They saw that the Prophet ﷺ would fast perpetually without breaking his fast, but he informed them that he was not like them, and that Allah provides him with food and drink. This has been mass-transmitted from the Prophet ﷺ and is mentioned in the collections of al-Bukhārī and Muslim from the hadith of Abū Hurayra, Ibn 'Umar, 'Ā'isha, Anas and Abū Sa'īd رضي الله عنه.

Abū Hurayra رضي الله عنه reported,

قَالَ رَسُولُ اللَّهِ ﷺ: إِيَّاكُمْ وَالْوِصَالَ! قَالُوا: فَإِنَّكَ تَوَاصِلٌ، يَا رَسُولَ اللَّهِ!  
قَالَ: إِنَّكُمْ لَسْتُمْ فِي ذَلِكَ مِثْلِي. إِنِّي أُبِيتُ يُطْعِمُنِي رَبِّي وَيَسْقِينِي، فَالْكُلْفُوا  
مِنَ الْأَعْمَالِ مَا تُطِيقُونَ.

Allah's Messenger ﷺ said, 'Beware of perpetual fasting!' The Companions said, 'But you engage in perpetual fasts, O Allah's Messenger!' He said, 'Indeed, I am not like you all. I spend the night and my Lord provides me with food and drink. Take upon yourself the actions that you can bear.'<sup>156</sup>

Agreed upon.

Another manifestation of Islam's tolerance, ease and mercy for the servants is the fact that the Prophet ﷺ encouraged us to be lenient when buying and selling and settling accounts, and in every other interaction we have with others. Jābir b. 'Abd Allāh رضي الله عنه reported that

<sup>155</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *Ṣalāt al-musāfirin* [The Travelers' Prayer], Ch.: "On Combining between Two Prayers while Resident," 1:489 §705.

<sup>156</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Ṣawm* [The Fasting], Ch.: "On Perpetual Fasts," 2:694 §1865; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Ṣiyām* [The Fasting], Ch.: "The Prohibition of Engaging in a Perpetual Fast," 2:774 §1103.

Allah's Messenger ﷺ said,

رَحِمَ اللَّهُ رَجُلًا سَمَحًا إِذَا بَاعَ، وَإِذَا اشْتَرَى، وَإِذَا اقْتَضَى.

May Allah have mercy upon the man who is lenient when he buys, sells and settles accounts.<sup>157</sup>

Reported by al-Bukhārī.

Abū Hurayra رضي الله عنه related,

أَنَّ رَجُلًا تَقَاضَى رَسُولَ اللَّهِ ﷺ، فَأَغْلَظَ لَهُ. فَهَمَّ بِهِ أَصْحَابُهُ، فَقَالَ: دَعُوهُ فَإِنَّ لِصَاحِبِ الْحَقِّ مَقَالًا. وَاشْتَرَوْا لَهُ بَعِيرًا فَأَعْطُوهُ إِيَّاهُ. وَقَالُوا: لَا نَجِدُ إِلَّا أَفْضَلَ مِنْ سِنِّهِ. قَالَ: اشْتَرُوهُ فَأَعْطُوهُ إِيَّاهُ. فَإِنَّ خَيْرَكُمْ أَحْسَنُكُمْ قَضَاءً.

A man asked Allah's Messenger ﷺ to settle his debt and began to speak coarsely to him. His Companions went for him and Allah's Messenger ﷺ said, 'Leave him alone; the one with a right is allowed to speak. Buy him a camel and give it to him.' The Companions رضي الله عنهم said, 'O Allah's Messenger! We can only find one that is better than the age that this one warrants.' He said, 'Buy it and give it to him. The best of you is he who is most generous in settlement.'<sup>158</sup>

Agreed upon.

Allah's Messenger ﷺ also explained to us the Afterworldly virtues of being lenient to the one who is in dire straits. Abū al-Yasar رضي الله عنه reported that Allah's Messenger ﷺ said,

مَنْ أَنْظَرَ مُعْسِرًا أَوْ وَضَعَ عَنْهُ أَظَلَّهُ اللَّهُ فِي ظِلِّهِ.

<sup>157</sup> Ibid., Bk.: *al-Istiqrād* [The Loans], Ch.: "Easyness in Sale and Purchase," 2:730 §1970.

<sup>158</sup> Ibid., Bk.: *al-Istiqrād* [The Loans], Ch.: "Seeking Loans for Camels," 2:842 §2260; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Musāqāt* [The Sharecropping], Ch.: "On the One Whose Property is Damaged and Receives Something Better than It," 3:1225 §1601.

Whoever gives more time to the debtor in dire straits or forgoes his debt, Allah shall shade him in His Shade.<sup>159</sup>

Reported by Muslim.

## 2.12 ALLAH'S PLEASURE LIES IN HELPING AND FORGIVING BEHAVIOUR

Abū Qatāda رضي الله عنه reported that Allah's Messenger ﷺ said,

مَنْ سَرَّهُ أَنْ يُنَجِّيَهُ اللَّهُ مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ، فَلْيَنْفُسْ عَنْ مُعْسِرٍ أَوْ يَضَعْ عَنْهُ.

Whoever would be pleased that Allah grants him safety from a difficulty on the Day of Resurrection, let him relieve the difficulty of someone in dire straits, or let him forgo his debt.<sup>160</sup>

Reported by Muslim.

Abū Hurayra رضي الله عنه reported that Allah's Messenger ﷺ said,

إِنْ رَجُلًا لَمْ يَعْمَلْ خَيْرًا قَطُّ وَكَانَ يُدَايِنُ النَّاسَ. فَيَقُولُ لِرَسُولِهِ: خُذْ مَا تَيْسَّرَ وَاتْرُكْ مَا عَسَرَ، وَتَجَاوَزْ لَعَلَّ اللَّهَ تَعَالَى أَنْ يَتَجَاوَزَ عَنَّا. فَلَمَّا هَلَكَ، قَالَ اللَّهُ لَهُ: هَلْ عَمِلْتَ خَيْرًا قَطُّ؟ قَالَ: لَا، إِلَّا أَنَّهُ كَانَ لِي غُلَامٌ، وَكُنْتُ أَدَايِنُ النَّاسَ، فَإِذَا بَعَثْتُهُ لِيَتَقَاضَى، قُلْتُ لَهُ: خُذْ مَا تَيْسَّرَ وَاتْرُكْ مَا عَسَرَ، وَتَجَاوَزْ لَعَلَّ اللَّهَ يَتَجَاوَزُ عَنَّا. قَالَ اللَّهُ تَعَالَى: قَدْ تَجَاوَزْتُ عَنْكَ.

There was a man who was extremely lax in performing good deeds and he used to loan money to people. [When he would loan money out] he would say to his secretary, "Take [in repayment of a loan] that which is easy and leave that which is difficult and overlook it, for perhaps God Most High will overlook us [our faults]." When that man perished, God

<sup>159</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Zuhd* [Renunciation], Ch.: "The Long Hadith of Jābir and the Story of Abū al-Yasar," 4:2302 §3006.

<sup>160</sup> Ibid., Bk.: *al-Musāqāt* [The Sharecropping], Ch.: "On Giving Reprieve to the Debtor," 3:1196 §1563.



Most High said to him, "Did you ever do any good deeds?" The man replied, "No, but I did have a young servant and I used to loan money to people, so when I would send him to collect the money owed, I would say to him, 'Take that which is easy and leave that which is difficult and overlook it, for perhaps God Most High will overlook us'." God then said, "I have overlooked your faults."<sup>161</sup>

Reported by Aḥmad and this is the wording of al-Nasā'ī.

## 2.13 EVERYTHING IS PERMISSIBLE UNLESS EXPRESSLY PROHIBITED

Allah ﷻ has blessed the Umma with great favour and bounty, originally declaring everything permissible and *ḥalāl*. Only those things that are expressly declared *ḥarām* in the Holy Qur'ān or Sunna are forbidden. This principle has been termed as *al-ibāḥa al-aṣliyya*. The Holy Qur'ān has revealed:

﴿هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا﴾

﴿He is the One Who created for you all that is in the earth.﴾<sup>162</sup>

Allah ﷻ has created everything for the benefit of humankind.<sup>163</sup> However, the law of prohibition restrains this phenomenon concerning the things Shariah has forbidden. This principle of permissibility encompasses all the animals, birds, plants and human acts except those declared forbidden in Islam. Interpreting this verse, al-Nasafī and al-Zamakhsharī write:

﴿خَلَقَ لَكُمْ﴾ عَلَى أَنَّ الْأَشْيَاءَ الَّتِي يَصِحُّ أَنْ يُتَّفَعَ بِهَا، وَلَمْ تَجْرِ مَجْرَى الْمَحْظُورَاتِ فِي الْعَقْلِ، خُلِقَتْ فِي الْأَصْلِ مُبَاحَةً مُطْلَقًا. لِكُلِّ أَحَدٍ أَنْ

<sup>161</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 2:361 §8715; •al-Nasā'ī in *al-Sunan*: Bk.: *al-Buyū'* [The Sales], Ch.: "On Dealing with Others Well and Being Kind in Seeking Repayment of Loans," 7:381 §3696; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 11:422 §5403; •al-Ḥakīm in *al-Mustadrak*, 2:33 §2223.

<sup>162</sup> Qur'ān 2:29.

<sup>163</sup> Al-Ṭabarī, *Jāmi' al-bayān fī tafsīr al-Qur'ān*, 1:149.

يَتَنَاوَلَهَا وَيَسْتَنْفَعُ بِهَا.

The phrase *khalafa lakum* «He created for you all» implies the things that are profited to the maximum and do not harm wisdom (mental faculties) any way. All such things are originally permissible and everyone can use and benefit from them.<sup>164</sup>

Another verse of the Holy Qur'an explicitly elaborates:

﴿قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ﴾

«Say: Who has forbidden the adornment (and beautification) of Allah that He has produced for His servants and (who has also forbidden) the pure and clean food?»<sup>165</sup>

Here Allah ﷻ has enjoined His Beloved Prophet ﷺ to forbid people nudity and indecency and declare lawful the embellishment and decent embroidery on dresses and whatever has been made permissible in foods and beverages.<sup>166</sup>

Interpreting this verse, Abū al-Sa'ūd writes:

وَفِيهِ دَلِيلٌ عَلَى أَنَّ الْأَصْلَ فِي الْمَطَاعِمِ وَالْمَلَابِسِ وَأَنْوَاعِ التَّجَمُّلَاتِ  
الْإِبَاحَةُ.

Here is a proof that originally all foods, dresses and diverse ways of ornamentation are permissible.<sup>167</sup>

In the preceding verse (7:31), Almighty Allah states:

﴿وَأَشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ﴾

<sup>164</sup> Al-Nasafi, *Madārik al-tanzil*, 1:35; •Al-Zamakhsharī, *al-Kashshāf 'an haqā'iq ghawāmiḍ al-tanzīl*, 1:152.

<sup>165</sup> Qur'an 7:32.

<sup>166</sup> Al-Ṭabarī, *Jāmi' al-bayān fī tafsīr al-Qur'an*, 8:163.

<sup>167</sup> Abū al-Sa'ūd, *Irshād al-aql al-salīm ilā mazāyā al-Qur'an al-karīm*, 3:224.

﴿And eat and drink, but do not spend extravagantly because certainly He does not like the extravagant.﴾<sup>168</sup>

Al-Ṭabarī has stated that *lā tusrifū* ﴿do not spend extravagantly﴾ also means 'do not declare anything forbidden unless I have declared it *ḥarām* in My Book or on the tongue of My Beloved Prophet ﷺ'.<sup>169</sup>

The examples to prove the validation of benefit principle are many where Allah ﷻ has clearly mentioned the forbidden things. However, He has not issued any injunctions to declare things that are permissible because they include ﴿all that is created for you in the earth﴾.

When it comes to the relations forbidden for marriage, described in detail in verse 4:23, He has clearly revealed the permissible relations in the very next verse:

﴿وَأَحَلَّ لَكُم مَّا وَرَاءَ ذَٰلِكُمْ﴾

﴿And (all women) other than these are made lawful for you.﴾<sup>170</sup>

He has categorically mentioned the detailed list of forbidden relations for wedlock and clearly stated that every other relation is fair for the contract of marriage.

In like manner, Allah has described the forbidden animals in the Holy Qur'ān, but has not mentioned the permissible foods anywhere. He said:

﴿حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَمِ ذَٰلِكُمْ فِسْقٌ﴾

﴿Forbidden to you is carrion (the animal that dies and is not slaughtered according to Islamic law) and (the discharged) blood and pork and that (animal) on which the name of someone other than Allah has been invoked whilst

<sup>168</sup> Qur'ān 7:31.

<sup>169</sup> Al-Ṭabarī, *Jāmi' al-bayān fī tafsīr al-Qur'ān*, 8:159.

<sup>170</sup> Qur'ān 4:24.



*slaughtering and (the animal) that dies by strangling or by a violent blow (not by any sharp instrument) or by falling from a height or the one that has been gored to death or which has been ripped apart and gnawed by a wild beast, save the one which you slaughter (before it dies), and (that animal too is forbidden) which has been slaughtered on idolatrous altars (dedicated to false gods). And this (is also unlawful) that you learn your fortune through divining (with arrows or divide shares by such means). All these works are sins.*<sup>171</sup>

﴿قَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ﴾

*He has spelled out to you in detail (all) those things which He has forbidden to you.*<sup>172</sup>

This explains why Allah ﷻ has forbidden asking many questions. A question may elicit reply amounting to the commandment of forbiddance of the thing questioned. Allah ﷻ has said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِن تُبَدَّ لَكُمْ تَسْأَلُكُمْ وَإِن تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلَ الْقُرْءَانُ تُبَدَّ لَكُمْ عَفَا اللَّهُ عَنْهَا وَاللَّهُ غَفُورٌ  
حَلِيمٌ﴾

*O believers! Do not ask about things (on which the Qur'ān is quiet,) for if they are disclosed to you, they may put you in strain (and you will be repelled by them). But if you enquire about them whilst the Qur'ān is being sent down, they will be disclosed to you (i.e., fixated through revealing the commandments, but this will put an end to your choice of discretion, binding you to only one command). Allah has (so far) overlooked (these matters and questions), and Allah is Most Forgiving, Most Forbearing.*<sup>173</sup>

<sup>171</sup> Ibid., 5:3.

<sup>172</sup> Ibid., 6:119.

<sup>173</sup> Ibid., 5:101.

This verse signifies that if a clear command has not yet been revealed about a matter, people should not ask about it because Allah ﷻ may reveal its forbiddance in reply to the question, restricting the choice. It alludes to the original permissibility of that thing before it is questioned about.

The pagan Arabs had forbidden themselves the meat or milk of certain animals of their own accord. Allah ﷻ categorically condemned it, challenging who vested them with the authority to declare this forbidden and that permissible. Allah ﷻ said:

﴿وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِّتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ﴾

«And do not tell a lie which your tongues utter: 'This is lawful and that is forbidden,' thus fabricating a lie against Allah. Indeed, those who fabricate lies against Allah will (never) be delivered.»<sup>174</sup>

Elsewhere Allah ﷻ condemns their subjective preferences:

﴿قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِّن رِّزْقٍ فَجَعَلْتُم مِّنْهُ حَرَامًا وَحَلَالًا قُلْ ءَاللهُ أَذِنَ لَكُمْ أَمْ عَلَى اللَّهِ تَفْتَرُونَ﴾

«Say: 'Give your view: Allah sent down for you (pure and clean) provision, but you declared some of those (things) unlawful and (others) lawful.' Say: 'Did Allah accord you (its) permission? Or are you fabricating a lie against Allah?'»<sup>175</sup>

Both these verses prove that all things are permissible in origin unless declared forbidden by Allah or His Prophet ﷺ. No human has the authority to declare anything forbidden.

The Prophet of Mercy ﷺ also stated this principle of permissibility in many traditions. Salmān ؓ has narrated:

<sup>174</sup> Ibid., 16:116.

<sup>175</sup> Ibid., 10:59.

سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ السَّمَنِ وَالْجُبْنِ وَالْفِرَاءِ. فَقَالَ: الْحَلَالُ مَا أَحَلَّ اللَّهُ فِي كِتَابِهِ، وَالْحَرَامُ مَا حَرَّمَ اللَّهُ فِي كِتَابِهِ، وَمَا سَكَتَ عَنْهُ فَهُوَ مِمَّا عَفَا عَنْهُ.

Once Allah's Messenger ﷺ was asked about ghee, cheese and furry clothes. He replied, 'Permissible is what Allah has declared permissible in His Book and forbidden is what Allah has declared forbidden in His Book; and the things about which He has remained silent are forgiven.'<sup>176</sup>

Reported by al-Tirmidhī and Ibn Mājah.

According to Sa'd b. Abī al-Waqqāṣ ﷺ, the Prophet of Mercy said:

إِنَّ أَعْظَمَ الْمُسْلِمِينَ جُرْمًا مَنْ سَأَلَ عَنْ شَيْءٍ لَمْ يُحَرِّمْ، فَحَرَّمَ مِنْ أَجْلِ مَسْأَلَتِهِ.

The Muslim with the greatest sin is the one who asks about something that has not been forbidden, but then it was forbidden because he asked about it.<sup>177</sup>

Reported by al-Bukhārī and Muslim.

This saying of the Holy Prophet ﷺ clearly establishes the fact that the categorical commandment of Allah ﷻ or His Prophet ﷺ is an unavoidable pre-requisite for declaring something forbidden. If something has not been decreed forbidden, that act or thing will be considered permissible in Shariah.

<sup>176</sup> Set forth by •al-Tirmidhī in *al-Sunan*: Bk.: *al-Libās* [The Dresses], Ch.: "What is said about furry clothes?" 4:220 §1726; and Ibn Mājah in *al-Sunan*: Bk.: *al-Aṭ'ima* [The Foods], Ch.: "Eating of ghee and cheese," 2:1117 §3367.

<sup>177</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-I'tiṣām bi al-Kitāb wa al-Sunna* [Holding Fast to the Book and the Sunna], Ch.: "What is disliked of asking too many questions and burdening oneself with that which does not concern one," 6:2658 §6859; and Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Faḍā'il* [The Virtues and Merits], Ch.: "The Prophet's veneration and leaving aside the questions which are not required," 4:1831 §2358.



Explaining this hadith, Ibn ʿajar al-ʿAsqalānī writes:

إِنَّ السُّؤَالَ عَنِ الشَّيْءِ بِحَيْثُ يَصِيرُ سَبَبًا لِتَحْرِيمِ شَيْءٍ مُبَاحٍ، هُوَ أَعْظَمُ  
الْجُرْمِ لِأَنَّهُ صَارَ سَبَبًا لِتَضْيِيقِ الْأَمْرِ عَلَى جَمِيعِ الْمُكَلَّفِينَ؛ فَالْقَتْلُ -  
مَثَلًا - كَبِيرَةٌ وَلَكِنَّ مَضَرَّتَهُ رَاجِعَةٌ إِلَى الْمَقْتُولِ وَحْدَهُ، أَوْ إِلَى مَنْ هُوَ  
مِنْهُ بِسَبِيلٍ بِخِلَافِ صُورَةِ الْمَسْأَلَةِ، فَضَرَرُهَا عَامٌّ لِلْجَمِيعِ ... وَفِي  
الْحَدِيثِ أَنَّ الْأَصْلَ فِي الْأَشْيَاءِ الْإِبَاحَةُ حَتَّى يَرِدَ الشَّرْعُ بِخِلَافِ ذَلِكَ.

If a question effects prohibition of a thing, questioning becomes a major sin as it brings about the stricture of law and constrains all Muslims to forbiddance of a permissible thing. Killing someone is a major sin but its harm is only limited to the person murdered. Contrarily, the harm of enticing prohibition of a thing through raising a question affects the entire Muslim community. ... And the hadith narrates that, originally, things are permissible until some commandment is found that annuls the permissibility.<sup>178</sup>

Allah ﷻ and His Beloved Prophet ﷺ expanded the sphere of *ḥilla* (permissibility) and constricted the ambit of prohibition and forbiddance (*ḥurma*) for the welfare of mankind. Following is the famous legal maxim that vividly depicts the unanimous viewpoint of imams in the books of Islamic jurisprudence:

الْأَصْلُ فِي الْأَشْيَاءِ إِبَاحَةٌ.

The original rule for everything is permissibility (unless a legal evidence prohibits it).<sup>179</sup>

In this way, practising Islamic teachings and injunctions has been made easy through the humanitarian principle of *al-ibāḥa al-aṣliyya*.

<sup>178</sup> Ibn ʿajar al-ʿAsqalānī, *Fath al-bārī*, 13:268.

<sup>179</sup> Cited by •al-Sarakhsī in *al-Mabṣūṭ*, 24:77; and al-Suyūṭī in *al-Ashbāḥ wa al-naẓāʾir*, p. 60.

## 2.14 LEGAL DISPENSATIONS UNDER PRESSING NEEDS

The boundless mercy of the Holy Prophet ﷺ covers the dire human needs and sanctions many exemptions from forbiddance. These dispensations vary from permission of certain food items to concessions in some farming and commercial practices. We can eat fish and locust, liver and spleen, and can practise contracts, such as *'arāyā* [to give away one or two palm trees for someone to sell], and farming and commerce, such as sharecropping, sales on credit [*nasiya*], the right of returning goods [*khiyār al-majlis*], advance payments [*salam*], preemption [*shuf'a*] and so forth.

While proclaiming the forbidden foods, Allah ﷻ has conceded dispensations as well when life is under threat:

﴿إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ﴾

*«He has made unlawful for you only the dead animals and blood and the flesh of swine and the animal over which, whilst sacrificing, the name of someone other than Allah has been invoked. But he who is forced by necessity and is neither disobedient nor transgressing will not incur any sin on himself (if he eats that much which is required to survive). Allah is, indeed, Most Forgiving, Ever-Merciful.»*<sup>180</sup>

Here Allah ﷻ has allowed to eat the forbidden foods to save one's life. It means that Islam does not question such acts as are committed in a state of dire need.

Protection and safeguard of human life is incumbent upon the individual himself. Islam has declared several food items unlawful due to various reasons:

﴿حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمَ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ﴾

<sup>180</sup> Qur'ān 2:173.



«Forbidden to you is carrion (the animal that dies and is not slaughtered according to Islamic law) and (the discharged) blood and pork and that (animal) on which the name of someone other than Allah has been invoked whilst slaughtering and (the animal) that dies by strangling or by a violent blow (not by any sharp instrument) or by falling from a height or the one that has been gored to death or which has been ripped apart and gnawed by a wild beast, save the one which you slaughter (before it dies), and (that animal too is forbidden) which has been slaughtered on idolatrous altars (dedicated to false gods).»<sup>181</sup>

Islamic law may even award punishment to a believer on consuming certain unlawful items. Contrarily, Islam decrees to eat or drink these illicit objects when it becomes necessary to save life under survival conditions:

﴿فَمَنْ أَضْطَرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

«Then if someone gets into a survival situation (and is forced by) ravenous hunger (and intense thirst i.e., driven by dire necessity, provided) he is not prone to sinning (i.e., eats what is forbidden without being wilfully inclined to sin), then Allah is indeed Most Forgiving, Ever-Merciful.»<sup>182</sup>

When a clear law has explained what is lawful and unlawful in food, it is wrong for humans to proclaim anything lawful that is scripturally forbidden.

Allah has revealed in *sūra al-An'ām* (6:119):

﴿وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَضَّلَ لَكُمْ مَا

حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطَرَرْتُمْ إِلَيْهِ﴾

«And what is the matter with you that you do not eat of that (meat) over which the Name of Allah has been pronounced (at the time of slaughter? You regard these lawful animals

<sup>181</sup> Ibid., 5:3.

<sup>182</sup> Ibid.



as unlawful without any reason), whilst He has spelled out to you in detail (all) those things which He has forbidden to you except when (under the unavoidable circumstances) you are forced (to eat the bare necessity just as a life-saving measure. So do not declare more things forbidden on your own anymore).»

See the following verse of *sūra al-An'ām* (6:145):

﴿قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خِنزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ﴾

«Say: 'I do not find in that Revelation which has been sent to me anything forbidden to anyone who eats (such things) as he takes in food except carrion, or flowing blood, or the flesh of swine, for it is filthy and impious, or the sinfully-slaughtered animal on which some name other than Allah's Name has been invoked at the time of slaughter. But he who becomes helpless (due to hunger), and is neither disobeying nor transgressing, then surely your Lord is Most Forgiving, Ever-Merciful.'»

On another occasion, the Holy Qur'an has proclaimed:

﴿إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

«He has only forbidden you carrion, blood, the flesh of swine and (the animal) on which the name of other than Allah is invoked at the time of slaughter. But he who is faced with a survival condition (forced by necessity), neither defying (Allah's injunctions seeking taste of lust), nor transgressing (the limit of necessity), then Allah is surely Most Forgiving, Ever-Merciful.»<sup>183</sup>

<sup>183</sup> Ibid., 16:115.

These verses of the Holy Qur'ān have unambiguously described the forbidden things. Alongside forbiddance, Allah ﷻ has also conferred exception to the rule on those who face some danger to their life. This signifies the right to life. Since human life has to be saved at all costs, the law of forbiddance is held in abeyance under survival conditions. Islam does not allow the believers to kill themselves with their own hands, i.e., through following the injunctions of Islam strictly without caring for necessities of life. For example, ablution is necessary before offering the ritual prayer, but if one does not find water or cannot perform ablution, he is allowed dry ablution—*tayammum*—to rub face and hands with pure dust. The Holy Qur'ān states:

﴿وَأِنْ كُنْتُمْ مَّرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ﴾

«And if you are sick, or on a journey, or return from a call of nature, or make sexual contact with (your) women and then fail to find water, then clean yourselves by using pure soil. So wipe your faces and hands.»<sup>184</sup>

The philosophy of *tayammum* has been described in the following verse:

﴿مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَٰكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ﴾

«Allah does not want to make things hard for you, but He wants to purify you, and complete the bestowal of His favour upon you so that you may become grateful.»<sup>185</sup>

This is the philosophy of ease and exception in Islam. We find numerous examples of dispensation practised in the Prophet's life and in the Caliphate period as well.

Islam has prohibited men from wearing silk. However, the Holy

<sup>184</sup> Ibid., 4:43.

<sup>185</sup> Ibid., 5:6.

Prophet ﷺ allowed two of his Companions to don silk. They are ‘Abd al-Raḥmān b. ‘Awf and al-Zubayr رضي الله عنه. He awarded them this exception on medical grounds. According to Anas رضي الله عنه:

أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ وَالزُّبَيْرَ شَكَوَا إِلَى النَّبِيِّ ﷺ يَعْنِي الْقَمَلَ،  
فَأَرْخَصَ لَهُمَا فِي الْحَرِيرِ، فَرَأَيْتُهُ عَلَيْهِمَا فِي غَزَاةٍ.

‘Abd al-Raḥmān b. ‘Awf and al-Zubayr رضي الله عنه complained to the Prophet ﷺ about lice, and he allowed them to wear silk. I saw them wearing it during an expedition.<sup>186</sup>

Reported by al-Bukhārī.

Abū Wāqid al-Laythī رضي الله عنه narrated:

قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّا بِأَرْضٍ تُصَيِّنَا بِهَا مَحْمَصَةً، فَمَا يَحِلُّ لَنَا مِنَ  
الْمَيْتَةِ؟ قَالَ: إِذَا لَمْ تَصْطَبِحُوا وَلَمْ تَغْتَبِقُوا وَلَمْ تَحْتَفِئُوا بَقَلًا، فَشَأْنُكُمْ  
بِهَا.

I said, ‘O Messenger of Allah! We live in a land where famine often strikes us. Therefore, we do not have any option to avoid dead meat.’ The Prophet ﷺ replied, ‘When you do not find food for lunch and dinner, nor have any produce to eat, then eat from it.’<sup>187</sup>

Only Aḥmad collected this narration and its chain meets the criteria of the two *Ṣaḥīḥs*.

These Qur’ānic verses and Prophetic traditions have established that Islam wants to save human life in every situation and under all circumstances. If one cannot save life except by making use of forbidden things, one is allowed to take them as much as is required for survival. If some obligatory acts of worship strait-lace the performance of the rituals, Shariah allows relaxation in performing the obligatory acts of worship to protect life. For example, if

<sup>186</sup> Set forth by al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Jihād wa al-siyar* [Jihad and Military Expeditions], Ch.: “Silk during war,” 3:169 §2763.

<sup>187</sup> Set forth by Aḥmad b. anbal in *al-Musnad*, 5:218 §§21948, 21951; and al-Bayhaqī in *al-Sunan al-kubrā*, 9:356.



someone fears loss of life due to enemy assault in the state of offering ritual prayer, he is allowed to break the prayer to safeguard his life. If someone's life is threatened due to extreme hunger or thirst while fasting, he can break his fast. A woman who fears abortion due to unbearable condition while fasting has the permission to break her fast. If someone fails to find the safe way to Mecca to perform pilgrimage, he can defer this duty to perform Hajj. Islam has sanctioned these and many other dispensations to ease the believers to protect their lives from impending dangers.

These are a few examples of some extreme necessities where Islam allows exception to the rule for the safety of human life. The authorities on Islamic jurisprudence have formulated the following principles pertaining to the conditions of necessity:

الضَّرُورَاتُ تُبِيحُ الْمَحْظُورَاتِ.

Necessities legalize exception to prohibitions.<sup>188</sup>

الْأَمْرُ إِذَا ضَاقَ اتَّسَعَ.

When a matter constricts, it dilates and expands.<sup>189</sup>

## 2.15 SUMMARY

In sum, the manifestations of ease and tolerance in Islam are manifold and include every foundation and subsidiary branch of the religion. Another manifestation of the ease and tolerance of Islam is the fact that worship is made easy. It is difficult to present the individual proofs for all the examples of ease in our religion, but let us look at the ease found in the main issues. When it comes to ritual purification [*ṭahāra*], the Lawgiver has allowed us to purify ourselves with seawater and other types of water, just as He has allowed dry ablution for the one who cannot find water, or who finds it difficult to use. Likewise, He has allowed us to wipe over leather socks due to cold weather and the

<sup>188</sup> Cited by •al-Sarakhsī in *al-Mabṣūṭ*, 10:154; and al-Shāṭibī in *al-Muwāfaqāt*, 4:145-146.

<sup>189</sup> Cited by •al-Nawawī in *al-Majmūʿ*, 1:576 & 8:16, 204; and al-Suyūṭī in *al-Ashbāh wa al-naẓāʾir*, p. 83.

like. Moreover, the Lawgiver has informed us that the believer is not considered impure, even if he is in a state requiring major ritual purity [*junub*] and so on and so forth.

### 2.15.1 OBLIGATORY PRAYER

When it comes to prayer, the Lawgiver has allowed us to join and shorten them when travelling. He has allowed us to pray our supererogatory prayers on a riding animal, no matter what direction it turns. The Lawgiver has not made the ritual prayer conditional upon its performance in a particular place—it is allowed anywhere—and He has not made it incumbent on women to pray during menses.

### 2.15.2 OBLIGATORY FASTING

When it comes to fasting, the Lawgiver has allowed us to break our fast during journeys, and has allowed us to break it while being resident if we are unable to fast due to sickness and the like. Likewise, it is allowed to eat, drink and have intimate relations during the nights of Ramaḍān.

### 2.15.3 OBLIGATORY CHARITY [ZAKAT]

When it comes to Zakat, the Lawgiver has only made it incumbent upon those who possess the minimum required amount to pay [*niṣāb*] and it has been in their possession for a year. Not only that, but the actual percentage of money that is paid as Zakat is small, and it is not due on items that are used.

### 2.15.4 PERFORMANCE OF HAJJ

When it comes to the Hajj, the Lawgiver has not made it compulsory upon the one who is able, provided the way is secure. He has allowed certain actions to be done before or after their proper time on the day of sacrifice, and nothing of the Prophet's actions on that day was made obligatory except for the standing. Likewise, the one upon whom there is an expiation is given the choice of performing a sacrifice, fasting or feeding the poor.

### 2.15.5 TENETS OF FAITH

When it comes to the tenets of faith [*ʿaqīda*], the texts of the Shariah are vividly clear. There is no obscurity, complication or inexplicability. The rulings of the Sacred Law are applied according to their outward purport and no one is given a burden heavier than he or she can bear. There is no extremism in the religion, and simple mistakes, forgetfulness and coercion are forgiven. In our doctrine, the basis for things is that of permissibility [*ibāḥa*], and the forbidden things are relatively few in comparison to the great number of things that are allowed.

### 2.15.6 ACTS OF WORSHIP

When it comes to acts of worship, it is recommended to follow the legal dispensations just as it is recommended to follow the strictures of the law. Legal dispensations include shortening prayers during travel, breaking the fast during sickness or journey, performing the dry ablution when water is either absent or difficult to use, reciting the Qurʾān in one of the seven modes of recitation, being brief in one's prayer and not lengthening it, and praying while seated for the one who is unable to stand and so on.

### 2.15.7 MANNER OF INVITATION [DAʿWA]

When it comes to invitation and calling others, the calling is to be done with wisdom and goodly preaching and the caller should listen to the views of others. The caller should not isolate himself or herself or charge the Muslims with disbelief or blameworthy innovations and so on.

### 2.15.8 MUʿĀMALĀT [INTERACTIONS]

When it comes to interactions [*muʿāmalāt*], we are encouraged to be lenient in buying and selling. Both the buyer and the seller should have the option of return. It is urged to forgive the debtor who is in dire straits and it is prohibited to unjustly consume the wealth of orphans and so on.



### 2.15.9 MARRIAGE

When it comes to marriage, it is allowed for the potential groom to look at the potential bride with the intention of betrothing her. In addition, Islam recommends setting a low dowry price and making marriage easy. It is made incumbent for the husband to financially maintain his wife and it has legislated divorce and annulment.

### 2.15.10 FAMILY RELATIONS

When it comes to personal relations, Islam prescribes familial piety, kindness to seniors and inheritance. It demands that the roads are given their rights. It allows for people to interact with women during their menses and informs us that their actions are permissible and that they do not defile the home, beddings or food.

### 2.15.11 INTERNATIONAL RELATIONS

When it comes to international relations, Islam's tolerance and ease manifests in times of peace and war. It enjoins kind treatment to the prisoners of war and forbids finishing the wounded off. It prescribes kind treatment to the People of the Scripture and the inhabitants of conquered lands and commands that we bury their dead.

### 2.15.12 SINS AND PUNISHMENTS

Other examples include: cancellation of the punishment of death for the person if the victim's heirs agree to accept blood-money; prayer in any location; the sufficiency of repentance and remorse; the legality of dry ablution when water is absent or difficult to use; removal of the punishment in the grave for one who does not safeguard himself from urine dropping on his clothing or skin (it being sufficient to wash the affected location with water); the removal of sin from one who errs or forgets or is coerced; the dispensation for husband and close male relatives to mix with menstruating women; and many other things that were considered unlawful in the previous communities.

And finally, when it comes to the self and the psyche, Islam has allowed the good things and forbidden the vile things. All of these are

bounties from Allah ﷻ and indicate the immense tolerance and mercy of Islam.

الْبَابُ الثَّالِثُ

كَوْنُ الْقُرْآنِ رَحْمَةً وَشِفَاءً

CHAPTER THREE

THE HOLY QUR'AN AS MERCY AND CURE



**A**L-RA MĀN [MOST COMPASSIONATE] AND AL-RA ĪM [EVER-Merciful] are the beautiful names of Almighty Allah which He manifested in the first verse of the Holy Qur'ān. His Last Prophet Muhammad ﷺ is also a mercy for all the worlds. Moreover, the last book of Almighty Allah which was revealed to the Messenger of Mercy ﷺ is also mercy and blessing. The Holy Qur'ān is Almighty Allah's prestigious gift to mankind and a generous manifestation of His Beautiful Names—al-Raḥmān [Most Compassionate] and al-Raḥīm [Ever-Merciful]. The Qur'ān is truly a blessing from our Lord. Almighty Allah stated this attribute of the Holy Qur'ān in many places:

﴿وَمَا أَنزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى  
وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ﴾

﴿And We have not revealed to you the Book except that you may explain clearly to them those (matters) in which they differ; and (also that this Book) is guidance and mercy for the people that have embraced faith.﴾<sup>190</sup>

﴿وَإِنَّهُ لَهْدًى وَرَحْمَةً لِّلْمُؤْمِنِينَ﴾

﴿And verily, it is guidance and mercy for the believers.﴾<sup>191</sup>

﴿تِلْكَ ءَايَاتُ الْكِتَابِ الْحَكِيمِ ۝ هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ﴾

﴿These are Verses of the Book of Wisdom, Guidance and mercy for the pious.﴾<sup>192</sup>

<sup>190</sup> Ibid., 16:64.

<sup>191</sup> Ibid., 27:77.

<sup>192</sup> Ibid., 31:2-3.

﴿رَحْمَةً مِّن رَّبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾

﴿(It) is mercy from your Lord. Verily, He is All-Hearing, All-Knowing.﴾<sup>193</sup>

﴿هَذَا بَصِيرَةٌ لِّلنَّاسِ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُوقِنُونَ﴾

﴿This (Qur'ān) contains proofs, which provide vision and lessons of warning to the people, and is guidance and mercy for those who believe with certitude.﴾<sup>194</sup>

Not only a blessing and mercy, but the Holy Qur'ān is also a cause of mercy:

﴿وَهَذَا كِتَابٌ أَنزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ﴾

﴿And this (Qur'ān) is a Book which We have revealed full of blessings. So (now) follow it and fear (Allah) persistently so that you are shown mercy.﴾<sup>195</sup>

﴿وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ﴾

﴿And when the Qur'ān is recited, listen to it attentively, and observe silence so that mercy may be bestowed upon you.﴾<sup>196</sup>

In some places Almighty Allah stated that the Holy Qur'ān is cure for both soul and body. The Holy Qur'ān has remedies to illness, not only impurity within our heart and weakness of *īmān* but it can cure real diseases. Almighty Allah stated:

﴿يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ

وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ﴾

<sup>193</sup> Ibid., 44:6.

<sup>194</sup> Ibid., 45:20.

<sup>195</sup> Ibid., 16:64.

<sup>196</sup> Ibid., 6:155.

﴿O mankind! Surely, there has come to you an admonition from your Lord, and a cure for all those (diseases) which are (hidden) in the breasts. And it is guidance and mercy (too) for those who are blessed with faith.﴾<sup>197</sup>

﴿وَنُزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ﴾

﴿And We are sending down in the Qur'ān what is healing and mercy for the believers.﴾<sup>198</sup>

﴿وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ ؕ أَعْجَمِيٌّ وَعَرَبِيٌّ ؕ قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ ؕ وَالَّذِينَ لَا يُؤْمِنُونَ فِي ؕ آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى ؕ أُولَٰئِكَ يُنَادَوْنَ مِن مَّكَانٍ بَعِيدٍ﴾

﴿And if We had revealed this (Book) as a Qur'ān in a non-Arabic language, they would certainly have said: 'Why have its Verses not been expounded expressly? Is the Book non-Arabic and the Prophet an Arab?' (So, O Esteemed Beloved, We have revealed the Qur'ān also in your language.) Say: 'That (Qur'ān) is guidance as well as healing for the believers, but those who do not believe, their ears are heavy with deafness, and that is blindness (as well) in their case, (as if) they are like men called from afar.'﴾<sup>199</sup>

This is one of the miraculous attributes of the Holy Qur'ān that it provides all kinds of blessings, mercy and cures. There are numerous hadiths that elaborate this peculiar aspect of the Holy Qur'ān.

Here are some of these hadith reports.

1. According to 'Ā'isha ؓ,

إِنَّ النَّبِيَّ ﷺ كَانَ يَنْفُثُ عَلَى نَفْسِهِ فِي الْمَرَضِ الَّذِي مَاتَ فِيهِ بِالْمُعَوَّذَاتِ،

<sup>197</sup> Ibid., 10:57.

<sup>198</sup> Ibid., 17:82.

<sup>199</sup> Ibid., 41:44.



فَلَمَّا ثَقُلَ كُنْتُ أَنْفُثُ عَلَيْهِ مِنْ وَأَمْسَحُ بِيَدِ نَفْسِهِ لِبَرَكَتِهَا.

فَسَأَلْتُ الزُّهْرِيَّ: كَيْفَ يَنْفُثُ؟ قَالَ: كَانَ يَنْفُثُ عَلَى يَدَيْهِ ثُمَّ يَمْسَحُ بِهِمَا وَجْهَهُ.

The Prophet ﷺ, after reciting the *mu'awwidhāt* (the Qur'ānic exorcist formulae), used to blow on himself in the illness from which he died. When the illness aggravated, I used to blow the same chapters of refuge on him and would wipe his (own) sacrosanct hand over him for blessing.

Ma'mar, the sub-narrator, asked Ibn Shihāb al-Zuhrī: 'How would he blow the exorcist formula?' He said: '(After reciting the chapters of refuge) the Prophet ﷺ used to blow on his hands, wiping the face with them.'<sup>200</sup>

Agreed upon.

2. According to 'Ā'isha رضي الله عنها,

كَانَ رَسُولُ اللَّهِ ﷺ إِذَا مَرِضَ أَحَدٌ مِنْ أَهْلِهِ، نَفَثَ عَلَيْهِ بِالْمُعَوِّذَاتِ. فَلَمَّا مَرِضَ مَرَضُهُ الَّذِي مَاتَ فِيهِ، جَعَلْتُ أَنْفُثُ عَلَيْهِ وَأَمْسَحُهُ بِيَدِ نَفْسِهِ لِأَنَّهَا كَانَتْ أَعْظَمَ بَرَكَهٍ مِنْ يَدِي.

When any of the members of the household of Allah's Messenger ﷺ fell ill, he would recite the *mu'awwidhāt* (the last two refuge chapters of the Qur'an) and blow on him.

<sup>200</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Ṭibb* [The Medicine], Ch.: "Using Incantations and the Refuge *Sūrās* of the Qur'an," 5:2165 §5403 & in Ch.: "A Woman Doing an Incantation for a Man," 5:2170 §5419. •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Salām* [The Well-being], Ch.: "Doing an Incantation for a Patient," 4:1723 §2192. •Aḥmad b. Ḥanbal in *al-Musnad*, 6:114 §24875, 24971, 26306. •Ibn Mājah in *al-Sunan*: Bk.: *al-Ṭibb* [The Medicine], Ch.: "What Should be Recited When One Goes to the Bed," 2:1275 §3875. •al-Nasā'ī in *al-Sunan al-Kubrā*, 4:255 §7086. •Mālik in *al-Muwatṭa'*, 2:942 §1687. •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 7:230 §2963. •Abd b. Ḥumayd in *al-Musnad*, 1:429 §1474.

When the disease that proved fatal visited him, I used to blow on him and rub his sacred hand over his body as his hand had greater healing power than my hand.<sup>201</sup>

Agreed upon by al-Bukhārī and Muslim.

3. According to 'Ā'isha ؓ,

كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَوَى إِلَى فِرَاشِهِ نَفَثَ فِي كَفَّيْهِ: بِ: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ وَبِالْمُعَوَّدَتَيْنِ جَمِيعًا، ثُمَّ يَمْسَحُ بِهِمَا وَجْهَهُ وَمَا بَلَغَتْ يَدَاهُ مِنْ جَسَدِهِ. قَالَتْ عَائِشَةُ: فَلَمَّا اشْتَكَى كَانَ يَأْمُرُنِي أَنْ أَفْعَلَ ذَلِكَ بِهِ.

When the Messenger of Allah ﷺ went to bed, he blew on his hands after reciting the *Sūra al-Ikhlās* and the two *sūrās* of refuge (*Sūra al-Falaq* and *Sūra al-Nās*) and then he would wipe his face and his body with them as far as his hands could reach." 'Ā'isha ؓ added, "When the Prophet ﷺ was ill, he ordered me to do that (being unable to do it himself owing to debility).<sup>202</sup>

Reported by al-Bukhārī.

4. According to 'Uqba b. 'Āmir ؓ,

بَيْنَا أَنَا أَسِيرُ مَعَ رَسُولِ اللَّهِ ﷺ بَيْنَ الْجُحْفَةِ وَالْأَبْوَاءِ إِذْ غَشِيَتْنَا رِيحٌ وَظُلْمَةٌ شَدِيدَةٌ، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَتَعَوَّذُ بِ: ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾

<sup>201</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *Faḍā'il al-Qur'ān* [The Excellent Merits of the Qur'ān], Ch.: "The Excellent Merits of the *Mu'awwidhāt* (the Last Two Chapters of the Qur'ān)," 4:1916 §4728; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Salām* [The Well-being], Ch.: "Doing an Incantation for a Patient with the *Mu'awwidhāt* (the Last Two Chapters of the Qur'ān) and Blowing," 4:1723 §2192. •Abū Dāwūd in *al-Sunan*: Bk.: *al-Tibb* [The Medicine], Ch.: "How to Perform the Incantation," 4:15 §3902. •Ibn Mājah in *al-Sunan*: Bk.: *al-Tibb* [The Medicine], Ch.: "Blowing in the Course of Performing Incantation," 2:1166 §3529. •al-Nasā'ī in *al-Sunan al-Kubrā*, 6:250 §10847.

<sup>202</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Tibb* [The Medicine], Ch.: "Blowing in the Course of Performing Incantation," 5:2169 §5416. •Aḥmad b. Ḥanbal in *al-Musnad*, 6:154 §25249. •Ibn Hibbān in *al-Ṣaḥīḥ*, 12:352 §5543. •al-Ḥakīm al-Tirmidhī in *Nawādir al-Uṣūl*, 3:213.

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾ وَيَقُولُ: يَا عُقْبَةُ، تَعُوذُ بِهِمَا فَمَا تَعُوذُ مُتَعَوِّذٌ بِمِثْلِهِمَا. قَالَ: وَسَمِعْتُهُ يُؤْمِنَا بِهِمَا فِي الصَّلَاةِ.

While I was travelling with the Allah's Messenger ﷺ between al-Juhfa and al-Abwā', a windstorm and intense darkness enveloped us. Upon this Allah's Messenger ﷺ began to seek refuge with Allah, reciting: 'I seek refuge with the Lord of daybreak,' and 'I seek refuge with the Lord of (the whole of) mankind.' He enjoined me persistently: "Uqba, use them seeking refuge in Allah, for no one seeks refuge with anything comparable to these *sūrās* (though they are granted refuge).<sup>203</sup> I heard him reciting them when he led the people in prayer.<sup>203</sup>

Reported by Abū Dāwūd and al-Bayhaqī.

5. According to 'Alī ؓ,

بَيْنَا رَسُولُ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ يُصَلِّي فَوَضَعَ يَدَهُ عَلَى الْأَرْضِ فَلَدَغَتْهُ عَقْرَبٌ فَتَنَاوَلَهَا رَسُولُ اللَّهِ ﷺ بِنَعْلِهِ فَقَتَلَهَا فَلَمَّا انْصَرَفَ قَالَ: لَعَنَ اللَّهُ الْعَقْرَبَ. لَا تَدْعُ مُصَلًيًا وَلَا غَيْرَهُ أَوْ نَبِيًّا وَلَا غَيْرَهُ إِلَّا لَدَعَتْهُمْ ثُمَّ دَعَا بِمِلْحٍ وَمَاءٍ فَجَعَلَهُ فِي إِنَاءٍ ثُمَّ جَعَلَ يَصُبُّهُ عَلَى إصْبَعِهِ حَيْثُ لَدَغَتْهُ وَيَمْسَحُهَا وَيَعُوذُهَا بِالْمُعَوِّذَتَيْنِ.

وَفِي رِوَايَةٍ لِلطَّبْرَانِيِّ وَالْبَيْهَقِيِّ: رَوَاهُ ابْنُ فَضِيلٍ عَنْ مُطَرِّفٍ: لَمْ يَذْكُرْ تَنَاوُلَهَا بِالْفِعْلِ قَالَ: ثُمَّ دَعَا بِمَاءٍ، وَمِلْحٍ وَجَعَلَ يَمْسَحُ عَلَيْهَا وَيَقْرَأُ: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ وَ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾ وَ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾.

<sup>203</sup> Set forth by •Abū Dāwūd in *al-Sunan*: Bk.: *al-Adhān* [The Call to Prayer], Ch.: "On the Two *Sūrās* of Refuge (*Sūra al-Falaq* and *Sūra al-Nās*)," 2:73 §1463. •al-Bayhaqī in *al-Sunan al-kubrā*, 2:294 §3856 & in *Shu'ab al-īmān*, 2:511, 517 §2563, 2573. •al-Mundharī in *al-Targhib wa al-tarhib*, 2:251 §2283.



One night, while the Messenger of Allah ﷺ was performing the ritual prayer, a scorpion stung him when he put his hand on ground. He struck it with his sandal and killed it and said after completing the prayer: 'Allah curse the scorpion! It does not spare the person engaged in the ritual prayer and the one not engaged in the ritual prayer, or the Prophet and other than the Prophet.' He then called for salt and water, put it into a vessel, and poured it over where the scorpion had stung. He rubbed it with his hand, seeking refuge with Allah by reciting the *mu'awwidhāt* (the last two chapters of the Qur'ān).<sup>204</sup>

Reported by Ibn Mājah in brief, Ibn Abī Shayba (the wording is his), al-Bayhaqī and al-Ṭabarānī. Its chain of transmission is fine.

According to al-Ṭabarānī and al-Bayhaqī, on the authority of Fuḍayl, on the authority of Muṭarrif and he has not mentioned the Prophet's killing the scorpion; (sufficing to state that) he called for water and salt and rubbed his finger with his hand and recited the Refuge *Sūrās* (that is, the last three chapters of the Qur'ān) over it.<sup>205</sup>

6. According to 'Abd Allāh ﷺ,

قَالَ رَسُولُ اللَّهِ ﷺ: عَلَيْكُمْ بِالشِّفَاءَيْنِ: الْقُرْآنِ وَالْعَسَلِ.

Allah's Messenger ﷺ said: 'You must use the two healers: the Qur'ān and honey.'<sup>206</sup>

<sup>204</sup> Set forth by •Ibn Mājah in *al-Sunan* on the authority of 'Ā'isha ؓ, Bk.: *Iqāmat al-Ṣalāt wa al-Sunna fi-hā* [The Performance of the Ritual Prayer and the Sunna therein], Ch.: "What Has Come to us Concerning Killing the Scorpion and the Snake in the Course of Ritual Prayer," 1:395 §1246. •Ibn Abī Shayba in *al-Muṣannaf*, 5:44 §23553. •al-Daylamī in *al-Firdaws bi-ma'thūr al-khiṭāb*, 3:465 §5442.

<sup>205</sup> Set forth by •al-Bayhaqī in *Shu'ab al-īmān*, 2:518 §2575. •al-Ṭabarānī in *al-Mu'jam al-awsaṭ*, 6:91 §5890 & in *al-Mu'jam al-ṣaghīr*, 2:87 §830. •al-Daylamī in *al-Firdaws bi-ma'thūr al-khiṭāb*, 3:465 §5442. According to al-Haythamī: "Its chain of transmission is excellent."

<sup>206</sup> Set forth by •al-Hākim in *al-Mustadrak*, 4:223 §7437. •Ibn Abī Shayba

Reported by al-Hākim, Ibn Abī Shayba, al-Ṭabarānī and al-Bayhaqī (the wording is his). According to al-Hākim: 'This is an authentic tradition in conformity with the stipulation of Muslim.'

7. According to 'Abd Allāh b. Mas'ūd رضي الله عنه,

فِي الْقُرْآنِ شِفَاءَانِ: الْقُرْآنُ وَالْعَسَلُ. الْقُرْآنُ شِفَاءٌ لِمَا فِي الصُّدُورِ  
وَالْعَسَلُ شِفَاءٌ مِنْ كُلِّ دَاءٍ.

The Qur'ān contains two healers: the Qur'ān (itself) and honey. The Qur'ān cures all the diseases of breast and honey remedies all other diseases.<sup>207</sup>

Reported by al-Bayhaqī.

8. According to Wāthila b. al-Asqa' رضي الله عنه,

إِنَّ رَجُلًا شَكَى إِلَى رَسُولِ اللَّهِ ﷺ وَجَعَ حَلْقِهِ قَالَ: عَلَيْكَ بِقِرَاءَةِ الْقُرْآنِ.

A person complained to Allah's Messenger ﷺ of his throat trouble. He said: 'Make the recitation of the Qur'ān incumbent upon you (whereupon the throat trouble will disappear).'<sup>208</sup>

Reported by al-Bayhaqī.

9. According to Ṭalḥa b. Maṣraf رضي الله عنه,

كَانَ يُقَالُ: إِنَّ الْمَرِيضَ إِذَا قُرِئَ عِنْدَهُ الْقُرْآنُ وَجَدَ لَهُ خِفَةً. فَدَخَلْتُ  
عَلَى خَيْثَمَةَ وَهُوَ مَرِيضٌ، فَقُلْتُ: إِنِّي أَرَاكَ الْيَوْمَ صَالِحًا. قَالَ: إِنَّهُ قُرِئَ  
عِنْدِي الْقُرْآنُ.

They would say when the Qur'ān is recited near a patient, he feels better. When I went to Khaythama رضي الله عنه to inquire after his well-being, I told him that I found him better.' He replied:

in *al-Muṣannaf*, 5:60 §23689 & in 6:126 §30019. •al-Ṭabarānī in *al-Mu'jam al-kabīr*, 9:222 §9076. •al-Bayhaqī in *Shu'ab al-īmān*, 2:519 §2581.

<sup>207</sup> Set forth by •al-Bayhaqī in *al-Sunan al-kubrā*, 9:345.

<sup>208</sup> Set forth by •al-Bayhaqī in *Shu'ab al-īmān*, 2:519 §2580.

'The Qur'ān has been recited near me (and this is due to the blessing of the Qur'ān).'<sup>209</sup>

Reported by al-Bayhaqī.

10. According to 'Alī عليه السلام,

خَمْسٌ يَذْهَبْنَ بِالنَّسْيَانِ وَيَزِدْنَ فِي الْحِفْظِ وَيُذْهِبْنَ الْبَلْغَمَ: السَّوَاكُ  
وَالصِّيَامُ وَقِرَاءَةُ الْقُرْآنِ وَالْعَسَلُ وَاللَّبَنُ.

There are five things that cure forgetfulness, improve memory and end mucus: tooth brush, fasting, the recitation of the Qur'ān, honey and milk.<sup>210</sup>

Reported by al-Daylamī.

<sup>209</sup> Set forth by •al-Bayhaqī in *Shu'ab al-īmān*, 2:518 §2579.

<sup>210</sup> Set forth by •al-Daylamī in *al-Firdaws bi-ma'thūr al-khiṭāb*, 2:197 §2980.



## PART II

الْبَابُ الرَّابِعُ

إِنَّ رَحْمَةَ اللَّهِ تَعَالَى غَالِبَةٌ عَلَى غَضَبِهِ

CHAPTER FOUR

ON THE PRECEDENCE OF ALLAH'S  
MERCY OVER HIS WRATH

١ / ١. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: لَمَّا خَلَقَ اللَّهُ الْخَلْقَ كَتَبَ فِي كِتَابِهِ وَهُوَ يَكْتُبُ عَلَى نَفْسِهِ وَهُوَ وَضَعَ عِنْدَهُ عَلَى الْعَرْشِ: إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي. مُتَّفَقٌ عَلَيْهِ.

1/1. According to Abū Hurayra رضي الله عنه, the Prophet ﷺ said,  
 “When Allah created the Creation, He wrote in His Book—and inscribes for Himself—that is near the Throne: ‘My mercy exceeds My wrath.’”

Agreed upon by al-Bukhārī and Muslim.

٢ / ٢. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ اللَّهَ لَمَّا قَضَى الْخَلْقَ كَتَبَ عِنْدَهُ فَوْقَ عَرْشِهِ: إِنَّ رَحْمَتِي سَبَقَتْ غَضَبِي. رَوَاهُ الْبُخَارِيُّ وَالنَّسَائِيُّ.

2/2. According to Abū Hurayra رضي الله عنه, the Prophet ﷺ said,  
 “When Allah completed His creation, He wrote above His Throne: ‘Indeed My mercy precedes My wrath.’”

<sup>1</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, Bk.: *al-Tawḥīd*, [Divine Unity], Ch.: “The words of Allah: ﴿and Allah warns you against Himself﴾,” 6:2694 §6969; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Tawba*, [The Repentance], Ch.: “The Vastness of Allah’s Mercy and That His Mercy Precedes His Wrath,” 4:2107 §2751; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Da‘awāt*, [The Invocations], Ch.: “Allah Created One Hundred Mercies,” 5:549 §3543; •Ibn Mājah in *al-Sunan*: Bk.: *al-Zuhd* [The Renunciation], Ch.: “What Is Hoped of Allāh’s Mercy on the Day of Resurrection,” 2:1435 §4295; •al-Nasā’ī in *al-Sunan al-kubrā*, 4:417 §7751.

<sup>2</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Tawḥīd*, [Divine Unity], Ch.: “﴿And His Throne Was on Water, and He is the Lord of the Mighty Throne﴾,” 6:2700 §6986; •al-Nasā’ī in *al-Sunan al-kubrā*, 4:418 §7757; •al-Ṭabarānī in *Musnad al-Shāmiyyīn*, 4:275 §3270.



Reported by al-Bukhārī and al-Nasā'ī.

٣/٣. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: إِنَّ اللَّهَ حِينَ خَلَقَ الْخَلْقَ كَتَبَ بِيَدِهِ عَلَى نَفْسِهِ إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي.

رَوَاهُ التِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ أَبِي شَيْبَةَ، وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

3/3. According to Abū Hurayra رضي الله عنه, Allah's Messenger ﷺ said,  
“When Allah created the Creation, He wrote with His own blessed Hand, making it incumbent upon Himself: ‘Surely My mercy overtakes My wrath.’”

Reported by al-Tirmidhī, al-Nasā'ī and Ibn Abī Shayba.  
According to al-Tirmidhī, “This is a fine authentic tradition.”

٤/٤. عَنْ أَبِي ذَرٍّ رضي الله عنه عَنِ النَّبِيِّ ﷺ فِيمَا رَوَى عَنْ اللَّهِ تَبَارَكَ وَتَعَالَى أَنَّهُ قَالَ: يَا عِبَادِي، إِنِّي حَرَمْتُ الظُّلْمَ عَلَى نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلَا تَظَالَمُوا. يَا عِبَادِي، كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُهُ فَاسْتَهْدُونِي أَهْدِكُمْ. يَا عِبَادِي، كُلُّكُمْ جَائِعٌ إِلَّا مَنْ أَطْعَمْتُهُ فَاسْتَطْعِمُونِي أَطْعِمْكُمْ. يَا عِبَادِي، كُلُّكُمْ عَارٍ إِلَّا مَنْ كَسَوْتُهُ فَاسْتَكْسُونِي أَكْسُكُمْ. يَا عِبَادِي، إِنَّكُمْ تُخْطِئُونَ بِاللَّيْلِ وَالنَّهَارِ وَأَنَا أَغْفِرُ الذُّنُوبَ جَمِيعًا فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ. يَا عِبَادِي، إِنَّكُمْ لَنْ تَبْلُغُوا صَرِّي فَتَضُرُّونِي وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي. يَا عِبَادِي، لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّتُمْ كَانُوا عَلَى أَتَقَى قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا. يَا عِبَادِي، لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّتُمْ

<sup>3</sup> Set forth by •Aḥmad b. Hanbal in *al-Musnad*, 2:433 §9595; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Da'wāt 'an Rasūl Allāh* ﷺ [The Invocations from Allah's Messenger ﷺ], Ch.: “Allāh Created One Hundred Mercies,” 5:549 §3543; •al-Nasā'ī in *al-Sunan al-kubrā*, 4:417 §7751; •Ibn Abī Shayba in *al-Muṣannaf*, 7:60 §34199.

كَانُوا عَلَى أَفْجَرِ قَلْبٍ رَجُلٍ وَاحِدٍ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا. يَا عِبَادِي، لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ وَإِنْسَكُمْ وَجَنَّكُمْ قَامُوا فِي صَعِيدٍ وَاحِدٍ فَسَأَلُونِي فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مَسْأَلَتَهُ مَا نَقَصَ ذَلِكَ بِمَا عِنْدِي إِلَّا كَمَا يَنْقُصُ الْمِخْيَطُ إِذَا أُدْخِلَ الْبَحْرَ. يَا عِبَادِي، إِنَّمَا هِيَ أَعْمَالُكُمْ أَحْصَيْهَا لَكُمْ ثُمَّ أَوْفَيْكُمْ بِهَا. يَا هَا. فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللَّهَ وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ.

رَوَاهُ مُسْلِمٌ وَالتِّرْمِذِيُّ وَابْنُ أَبِي شَيْبَةَ، وَقَالَ التِّرْمِذِيُّ : هَذَا حَدِيثٌ حَسَنٌ.

4/4. According to Abū Dharr رضي الله عنه, the Prophet ﷺ narrated from Allah, the Blessed and Exalted,

“O My servants! I have forbidden oppression for Myself and have made it forbidden for you, so do not oppress one another. O My servants! All of you are astray except those whom I have guided, so seek guidance from Me and I shall guide you. O My servants! All of you are hungry except those whom I have fed, so seek nourishment from Me and I shall feed you. O My servants! All of you are naked except those whom I have clothed, so seek clothing from Me and I shall clothe you. O My servants! You sin by night and by day, and I forgive all sins, so seek forgiveness from Me and I shall forgive you. O My servants! You will never attain to harming so as to harm Me, and you will never attain to benefitting so as to benefit Me. O My servants, were the first of you and the last of you, the human of you and the jinn of you, to be as pious as the most pious heart of any one man of you, that would not increase My kingdom a bit. O My servants, were the

<sup>4</sup> Set forth by •Muslim in *al-Shāḥiḥ*: Bk.: *al-Birr wa al-ṣila wa al-ādāb* [Piety, Familial Integration and Manners], Ch.: “The Prohibition of Oppression,” 4:1944 §2577; •al-Tirmidhī in *al-Sunan*: Bk.: *Ṣifat al-qiyāma wa al-raqā’iq wa al-wara’* ‘an Rasūl Allāh ﷺ [Description of the Resurrection, Heart Softeners and the Scrupulousness of Allāh’s Messenger ﷺ], 4:656 §2495; •Ibn Abī Shayba in *al-Muṣannaf*, 6:72 §29557; •Abd al-A’lā b. Mashar in *Nuskhat Abī Mashar*, 1:23 §1.



first of you and the last of you, the human of you and the jinn of you, to be as corrupt as the most corrupt heart of any one man of you, that would not decrease My kingdom a bit. O My servants! Were the first of you and the last of you, the human of you and the jinn of you, to stand on a single plain and ask of Me, and were I to grant everyone what he asked, that would not decrease what I have, any more than a needle decreases the sea if put into it [and then taken out]. O My servants, it is but your deeds that I count for you and then recompense you for, so let him who finds good praise Allah, and let him who finds other than that blame no one but himself.”

Reported by Muslim, al-Tirmidhī and Ibn Abī Shayba.  
According to al-Tirmidhī, “This is a fine tradition.”

٥/٥. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: سَمِعْتُ النَّبِيَّ ﷺ قَالَ: إِنَّ عَبْدًا أَصَابَ ذَنْبًا وَرَبَّمَا قَالَ: أَذْنَبَ ذَنْبًا فَقَالَ: رَبِّ أَذْنَبْتُ وَرَبَّمَا قَالَ: أَصَبْتُ فَاعْفُرْ لِي. فَقَالَ رَبُّهُ: أَعَلِمَ عَبْدِي أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ؟ غَفَرْتُ لِعَبْدِي. ثُمَّ مَكَثَ مَا شَاءَ اللَّهُ ثُمَّ أَصَابَ ذَنْبًا أَوْ أَذْنَبَ ذَنْبًا فَقَالَ: رَبِّ، أَذْنَبْتُ أَوْ أَصَبْتُ آخَرَ فَاعْفِرْهُ. فَقَالَ: أَعَلِمَ عَبْدِي أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ؟ غَفَرْتُ لِعَبْدِي. ثُمَّ مَكَثَ مَا شَاءَ اللَّهُ ثُمَّ أَذْنَبَ ذَنْبًا وَرَبَّمَا قَالَ: أَصَابَ ذَنْبًا قَالَ: رَبِّ، أَصَبْتُ أَوْ قَالَ: أَذْنَبْتُ آخَرَ فَاعْفِرْهُ لِي. فَقَالَ: أَعَلِمَ عَبْدِي أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ غَفَرْتُ لِعَبْدِي ثَلَاثًا فَلْيَعْمَلْ مَا شَاءَ.

رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ.

5/5. According to Abū Hurayra رضي الله عنه,

“I heard the Prophet ﷺ say, ‘A servant committed a sin and said, “O my Lord! I have committed a sin” or he said, “I have erred,” “so

<sup>5</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Tawḥīd* [Divine Unity], Ch.: “The Words of Allāh, Most High: *They want to replace the speech of Allāh*”, 6:2725 §7068; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:405 §9245; •al-Ḥākim in *al-Mustadrak*, 4:270 §7608 (who said, “This is a rigorously authentic narration that fulfills the conditions of al-Bukhārī and Muslim.”); •al-Bayhaqī in *al-Sunan al-kubrā*, 10:188 §20553, •*al-Arbaʿūn al-ṣuḡhrā*, 1:30 §9.



forgive me." His Lord said, "Does My servant know that he has a Lord who forgives sins and seizes on that account? I forgive him." Then he refrained from sin until Allah willed. After some time, the man committed another sin and said, "O my Lord! I have committed a sin, (or I have erred,) so forgive me." His Lord said, "Does My servant know that he has a Lord who forgives sins and seizes on that account? I forgive him." He again abstained until Allah willed. After some time, the man committed yet another sin and said, "O my Lord! I have committed a sin, (or I have erred,) so forgive me." His Lord said, "Does My servant know that he has a Lord who forgives sins and seizes on that account? I have forgiven My servant the third time as well. So let him do what he likes."

Reported by al-Bukhārī and Aḥmad.

٦/٦. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا يَحْكِي عَنْ رَبِّهِ سَلَّمَ قَالَ: أَذْنَبَ عَبْدٌ ذَنْبًا، فَقَالَ: اللَّهُمَّ، اغْفِرْ لِي ذَنْبِي. فَقَالَ تَبَارَكَ وَتَعَالَى: أَذْنَبَ عَبْدِي ذَنْبًا فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِالذَّنْبِ. ثُمَّ عَادَ فَأَذْنَبَ فَقَالَ: أَيُّ رَبِّ اغْفِرْ لِي ذَنْبِي. فَقَالَ تَبَارَكَ وَتَعَالَى: عَبْدِي أَذْنَبَ ذَنْبًا فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِالذَّنْبِ. ثُمَّ عَادَ فَأَذْنَبَ فَقَالَ: أَيُّ رَبِّ اغْفِرْ لِي ذَنْبِي. فَقَالَ تَبَارَكَ وَتَعَالَى: أَذْنَبَ عَبْدِي ذَنْبًا فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِالذَّنْبِ. اْعْمَلْ مَا شِئْتَ فَقَدْ غَفَرْتُ لَكَ. قَالَ عَبْدُ الْأَعْلَى: لَا أَذْرِي أَقَالَ فِي الثَّالِثَةِ أَوِ الرَّابِعَةِ: اْعْمَلْ مَا شِئْتَ.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَابْنُ حِبَّانَ.

6/6. According to Abū Hurayra رَضِيَ اللَّهُ عَنْهُ, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ narrated from Allah, "A servant committed a sin and said, 'O Allah, forgive me my sin.'

<sup>6</sup> Set forth by •Muslim in *al-Shaḥīḥ*: Bk.: *al-Tawba* [The Repentance], Ch.: "The Acceptance of Repenting from Sins," 4:2112 §2758; •Aḥmad b. Hanbal in *al-Musnad*, 2:492 §10384; •Ibn Ḥibbān in *al-Shaḥīḥ*, 2:392 §625; •Abū Ya'la in *al-Musnad*, 11:408 §6534; •al-Ḥākim in *al-Mustadrak*, 4:270 §7608 (who said, "This is an authentic tradition conforming to the stipulation of the two Shaykhs [i.e., al-Bukhārī and Muslim])

Allah ﷻ said, 'My servant committed a sin and knew that he had a Lord who forgives sins and also calls him to account for sinning.' (So He forgives him.) That servant then committed another sin and said, 'O Allah, forgive me my sin.' Allah ﷻ said, 'My servant committed a sin and knew that he had a Lord who forgives sins and also calls him to account for sinning.' (So He forgives him.) That servant then committed yet another sin and said, 'O Allah, forgive me my sin.' Allah ﷻ said, 'My servant committed a sin and knew that he had a Lord who forgives sins and also calls him to account for sinning. (O My servant,) do as you like, for I have forgiven you.' 'Abd al-A'lā [one of the narrators] added, "I do not know if the statement 'do as you like' was after the third or fourth time."

Reported by Muslim, Aḥmad and Ibn Ḥibbān.

٧/٧. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: إِنَّ رَجُلَيْنِ مِمَّنْ دَخَلَ النَّارَ اشْتَدَّ صِيَاحُهُمَا. فَقَالَ الرَّبُّ ﷻ: أَخْرِجُوهُمَا. فَلَمَّا أُخْرِجَا قَالَ لَهُمَا: لِأَيِّ شَيْءٍ اشْتَدَّ صِيَاحُكُمَا؟ قَالَا: فَعَلْنَا ذَلِكَ لِتَرْحَمَنَا. قَالَ: إِنَّ رَحْمَتِي لَكُمْ أَنْ تَنْطَلِقَا فَتُلْقِيَا أَنْفُسَكُمَا حَيْثُ كُنْتُمَا مِنَ النَّارِ. فَيَنْطَلِقَانِ فَيُلْقِي أَحَدُهُمَا نَفْسَهُ فَيَجْعَلُهَا عَلَيْهِ بَرْدًا وَسَلَامًا. وَيَقُومُ الْآخَرُ فَلَا يُلْقِي نَفْسَهُ. فَيَقُولُ لَهُ الرَّبُّ ﷻ: مَا مَنَعَكَ أَنْ تُلْقِي نَفْسَكَ كَمَا أَلْقَى صَاحِبُكَ؟ فَيَقُولُ: يَا رَبِّ، إِنِّي لَا رَجُوْ أَنْ لَا تُعِيدَنِي فِيهَا بَعْدَ مَا أَخْرَجْتَنِي. فَيَقُولُ لَهُ الرَّبُّ: لَكَ رَجَاؤُكَ. فَيَدْخُلَانِ جَمِيعًا الْجَنَّةَ بِرَحْمَةِ اللَّهِ.

رَوَاهُ التِّرْمِذِيُّ وَابْنُ الْمُبَارَكِ.

7/7. According to Abū Hurayra رَضِيَ اللَّهُ عَنْهُ, Allah's Messenger ﷺ said,

"The two of the men who would enter the Hellfire would severely scream therein. The Lord would say, 'Take them out.' When taken out, Allah would ask them, 'Why were your screams so severe?' They

<sup>7</sup> Set forth by •al-Tirmidhī in *al-Sunan*: Bk.: *Ṣifāt jahannam ‘an Rasūl Allāh* ﷺ [The Description of *Jahannam* as Told by Allāh's Messenger ﷺ], 4:714 §2599; •Ibn al-Mubārak in *al-Musnad*, 1:68 §III.



would say, 'We did that so You would have mercy upon us.' Allah would say, 'My mercy for you both is that you return to your places in the Hellfire and cast yourselves therein.' Both of them would leave and the first man would cast himself back into the Hellfire and He [Allah] would make it a coolness and safety for him. The other one would hesitate and would not cast himself back into the Hellfire. The Lord would ask him, 'What prevents you from casting yourself back into Hellfire as your companion did?' The man would say, 'O my Lord! I hope that You do not cause me to return to it after having taken me out.' The Lord would say to him, 'Your hope shall be fulfilled,' and then both men would enter Paradise out of Allah's mercy."

Reported by al-Tirmidhī and Ibn al-Mubārak.

٨/٨. عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَقُولُ اللَّهُ تَعَالَى: يَا عِبَادِي، كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُهُ فَسَلُونِي الْهُدَى أَهْدِكُمْ. وَكُلُّكُمْ فَعِيرٌ إِلَّا مَنْ آغْنَيْتُ فَسَلُونِي أَرْزُقْكُمْ. وَكُلُّكُمْ مُذْنِبٌ إِلَّا مَنْ عَافَيْتُ فَمَنْ عَلِمَ مِنْكُمْ أَنِّي ذُو قُدْرَةٍ عَلَى الْمَغْفِرَةِ فَاسْتَغْفِرْنِي غَفَرْتُ لَهُ وَلَا أُبَالِي. وَلَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَحَيْكُمْ وَمَيِّتَكُمْ وَرَطْبُكُمْ وَيَابِسُكُمْ اجْتَمَعُوا عَلَى أَتَقَى قَلْبَ عَبْدٍ مِنْ عِبَادِي مَا زَادَ ذَلِكَ فِي مُلْكِي جَنَاحَ بَعُوضَةٍ. وَلَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَحَيْكُمْ وَمَيِّتَكُمْ وَرَطْبُكُمْ وَيَابِسُكُمْ اجْتَمَعُوا عَلَى أَشَقَى قَلْبَ عَبْدٍ مِنْ عِبَادِي، مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي جَنَاحَ بَعُوضَةٍ. وَلَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَحَيْكُمْ وَمَيِّتَكُمْ وَرَطْبُكُمْ وَيَابِسُكُمْ اجْتَمَعُوا فِي صَعِيدٍ وَاحِدٍ فَسَأَلَ كُلُّ إِنْسَانٍ مِنْكُمْ مَا بَلَغَتْ أُمْنِيَّتُهُ فَأَعْطِيتُ كُلَّ سَائِلٍ مِنْكُمْ مَا سَأَلَ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي إِلَّا كَمَا لَوْ أَنَّ أَحَدَكُمْ مَرَّ بِالْبَحْرِ فَغَمَسَ فِيهِ إِبْرَةً ثُمَّ رَفَعَهَا إِلَيْهِ. ذَلِكَ بِأَنِّي جَوَادٌ مَا جِدْتُ أَفْعَلَ مَا أُرِيدُ. عَطَانِي كَلَامٌ وَعَذَابِي كَلَامٌ. إِنَّمَا أَمْرِي لِشَيْءٍ إِذَا أَرَدْتُهُ أَنْ أَقُولَ لَهُ كُنْ، فَيَكُونُ.

رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَابْنُ مَاجَهَ، وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ.



8/8. According to Abū Dharr رضي الله عنه, Allah's Messenger ﷺ said,

"Allah ﷻ said, 'O My servants! All of you are astray except those whom I have guided, so seek guidance from Me. I shall guide you. (O My servants!) All of you are impoverished except those whom I have enriched, so seek provision from Me and I shall provide for you. (O My servants!) All of you are sinful except those whom I have pardoned, so those of you who know that I am able to forgive should seek My forgiveness and I shall forgive him and I will not care. (O My servants,) were the first of you and the last of you, the living of you and the deceased of you, and the moist of you and the dry of you to be as pious as the most pious heart of any servant among My servants, that would not increase My kingdom the weight of a gnat's wing. And were the first of you and the last of you, the living of you and the deceased of you, and the moist of you and the dry of you to be as wretched as the most wretched heart of any servant among My servants, that would not decrease My kingdom the weight of a gnat's wing. And were the first of you and the last of you, the living of you and the deceased of you, and the moist of you and the dry of you to stand on a single plain and ask of Me, and were I to grant everyone what he asked, that would not decrease what I have any more than the sea is decreased if one of you passes by it and puts a needle into it and pulls it out. That is because I am the Magnanimous and the Majestic and I do as I want. My giving is but speech and My punishment is but speech. Whenever I want something all I say to it, "Be" and it becomes.'"

Reported by Aḥmad, al-Tirmidhī and Ibn Mājah. According to al-Tirmidhī, "This is a fine tradition."

٩/٩. عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: يَا ابْنَ آدَمَ، إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي غَفَرْتُ لَكَ عَلَى مَا كَانَ فِيكَ وَلَا

<sup>8</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 5:154 §21405; •al-Tirmidhī in *al-Sunan*: Bk.: *Ṣifat al-qiyyāma wa al-raqā'iq wa al-wara' an Rasūl Allāh* ﷺ [The Description of the Resurrection, Heart Softeners and the Scrupulousness of Allāh's Messenger ﷺ], 4:656 §2495; •Ibn Mājah in *al-Sunan*: Bk.: *al-Zuhd* [The Asceticism], Ch.: "Repentance," 2:1422 §4257.

أَبَايَ. يَا ابْنَ آدَمَ، لَوْ بَلَغَتْ ذُنُوبُكَ عَنَانَ السَّمَاءِ ثُمَّ اسْتَغْفَرْتَنِي غَفَرْتُ لَكَ وَلَا أَبَايَ.  
يَا ابْنَ آدَمَ، إِنَّكَ لَوْ أَتَيْتَنِي بِقُرَابِ الْأَرْضِ خَطَايَا ثُمَّ لَقِيتَنِي لَا تَشْرِكَ بِي شَيْئًا،  
لَأَتَيْتُكَ بِقُرَابِهَا مَغْفِرَةً.

رَوَاهُ التِّرْمِذِيُّ وَ الطَّبْرَانِيُّ وَأَبُو نُعَيْمٍ، وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ.

9. According to Anas b. Mālik رضي الله عنه,

"I heard Allah's Messenger ﷺ say, 'Allah ﷻ says, "O son of Ādam! As long as you call upon Me and have hope in Me, I shall forgive you your sins; what sins are there in you, I will not care. O son of Ādam! If your sins reached the furthest expanse of the skies, but you sought My forgiveness, I would forgive you and I would not care. O son of Ādam! If you came to Me with the earth's weight in sins but met Me having not associated any partner along with Me, I would come to you with the earth's weight in forgiveness.'"

Reported by al-Tirmidhī, al-Ṭabarānī and Abū Nu'aym.

According to al-Tirmidhī, "This is a fine tradition."

١٠/١٠. عَنْ حَدِيثَةِ رضي الله عنها قَالَتْ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ مَعَ الدَّجَالِ إِذَا خَرَجَ مَاءٌ وَنَارًا. فَأَمَّا الَّذِي يَرَى النَّاسُ أَنَّهَا النَّارُ فَمَاءٌ بَارِدٌ وَأَمَّا الَّذِي يَرَى النَّاسُ أَنَّهَا مَاءٌ بَارِدٌ فَنَارٌ مُحْرِقٌ. فَمَنْ أَدْرَكَ مِنْكُمْ فَلْيَقْعْ فِي الَّذِي يَرَى أَنَّهَا نَارٌ فَإِنَّهُ عَذْبٌ بَارِدٌ. قَالَتْ حَدِيثَةُ: وَسَمِعْتُهُ يَقُولُ: إِنَّ رَجُلًا كَانَ فِيْمَنْ كَانَ قَبْلَكُمْ أَنَاهُ الْمَلِكُ لِيَقْبِضَ رُوحَهُ. فَقِيلَ لَهُ: هَلْ عَمِلْتَ مِنْ خَيْرٍ؟ قَالَ: مَا أَعْلَمُ. قِيلَ لَهُ: انْظُرْ. قَالَ: مَا أَعْلَمُ شَيْئًا غَيْرَ أَنِّي كُنْتُ أَبَايَعُ النَّاسَ فِي الدُّنْيَا وَأُجَارِيهِمْ. فَأَنْظُرِ الْمُؤَسِّرَ وَالتَّجَاوِزَ عَنِ الْمُعْسِرِ. فَأَذْخَلَهُ اللَّهُ الْجَنَّةَ. فَقَالَ: وَسَمِعْتُهُ يَقُولُ: إِنَّ رَجُلًا حَضَرَهُ الْمَوْتُ.

<sup>9</sup> Set forth by •al-Tirmidhī in *al-Sunan*; Bk.: *al-Da'awāt 'an Rasūl Allāh* ﷺ, [Invocation from Allāh's Messenger ﷺ], Ch.: "The Virtue of Repentance and Seeking Forgiveness," 5:548 §3540; •al-Ṭabarānī in *al-Mu'jam al-awsat*, 4:315 §4305; •Abū Nu'aym in *Hilyat al-Awliyā'*, 2:231.



فَلَمَّا نَسَسَ مِنَ الْحَيَاةِ، أَوْصَى أَهْلَهُ: إِذَا أَنَا مُتُّ فَاجْمَعُوا لِي حَطَبًا كَثِيرًا وَأَوْقِدُوا فِيهِ نَارًا حَتَّى إِذَا أَكَلْتُ لَحْمِي وَخَلَصْتُ إِلَى عَظْمِي فَامْتَحِشَتْ فَخَذُوهَا فَاطْحَنُوهَا ثُمَّ انْظُرُوا يَوْمًا رَاحًا فَادْزُرُوهُ فِي الْيَمِّ. فَفَعَلُوا. فَجَمَعَهُ اللَّهُ، فَقَالَ لَهُ: لِمَ فَعَلْتَ ذَلِكَ؟ قَالَ: مِنْ خَشْيَتِكَ. فَغَفَرَ اللَّهُ لَهُ. قَالَ عُقْبَةُ بْنُ عَمْرٍو: وَأَنَا سَمِعْتُهُ يَقُولُ ذَاكَ وَكَانَ بَبَاشًا. رَوَاهُ الْبُخَارِيُّ.

10/10. According to Hudhayfa رضي الله عنه,

“I heard Allah’s Messenger ﷺ say, ‘When the Anti-Christ appears, he will have fire and water with him. What the people will consider as fire will be cold water, and what the people will consider as cold water will be fire that will burn. If any of you encounters him, he should fall in that which will appear to him as fire, for it will be fresh cold water in reality.’ I also heard the Prophet ﷺ say, ‘There was a man from bygone people to whom the Angel of Death visited in order to seize his soul. He was asked [after his soul was seized], “Did you ever perform good deeds?” He replied, “I do not know.” He was then asked to think about it more, after which he replied, “I do not know; however, I used to trade with people in the world and deal leniently with them. I would give respite to those of straitened means and forgive the debts of those in dire straits.” Because of this, Allah allowed him to enter Paradise.’ I also heard the Prophet ﷺ say, ‘Once there was a man in his death throes who, after losing all hope of surviving, ordered his family, saying, “When I die, gather for me a large heap of wood and kindle a fire under it. When it consumes my flesh and bones, take them and crush them into a fine powder, and then wait for a windy day and cast them over the sea.” And thus they did. When Allah recomposed him, He asked, “Why did you do that?” The man replied, “It was for fear of You.” So for that, Allah forgave him.’” ‘Uqba b. ‘Āmir رضي الله عنه added,

<sup>10</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Anbiyā'* [The Prophets ﷺ], Ch.: “What Has Been Mentioned About the Children of Israel,” 3:1272 §3266, and in Bk.: *al-Buyū'* [Trade], Ch.: “Giving Time to Someone who is Able to Pay His Debt,” 2:731 §1971.



"I heard him [the Prophet ﷺ] say that this man was a grave-digger."

Reputed by al-Bukhārī.

١١/١١. عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّ رَجُلًا كَانَ قَبْلَكُمْ رَغَسَهُ اللَّهُ مَالًا. فَقَالَ لِبَيْنِهِ لَمَّا حَضَرَ: أَيُّ أَبٍ كُنْتُ لَكُمْ؟ قَالُوا: خَيْرُ أَبٍ. قَالَ: فَإِنِّي لَمْ أَعْمَلْ خَيْرًا قَطُّ. فَإِذَا مِتُّ فَأَحْرِقُونِي ثُمَّ اسْحَقُونِي ثُمَّ ذَرُونِي فِي يَوْمٍ عَاصِفٍ. فَفَعَلُوا فَجَمَعَهُ اللَّهُ ﷻ فَقَالَ: مَا حَمَلَكَ؟ قَالَ: خَافَتَكَ. فَتَلَقَّاهُ بِرَحْمَتِهِ.

رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ وَابْنُ حِبَّانَ.

11/11. According to Abū Saʿīd al-Khudrī رَضِيَ اللَّهُ عَنْهُ, the Prophet ﷺ said,

"There was a man among the communities before you to whom Allah had provided abundant wealth. As he was on his deathbed, he called for his children and asked, 'What kind of father have I been toward you?' They replied, 'You have been the best father.' He said, 'I have never done any good deeds, so when I die, burn my corpse and crush its remains and then scatter it on a windy day.' They did as he had asked and when Allah recomposed him, He asked, 'What motivated you to do that?' The man replied, 'You fear.' Allah then cloaked him in His mercy."

Reported by al-Bukhārī, Aḥmad and Ibn Ḥibbān.

١٢/١٢. عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: إِنَّ رَجُلًا حَضَرَهُ الْمَوْتُ. لَمَّا آيَسَ مِنَ الْحَيَاةِ، أَوْصَى أَهْلَهُ: إِذَا مِتُّ فَاجْمَعُوا لِي حَطَبًا كَثِيرًا ثُمَّ أَوْرُوا نَارًا حَتَّى إِذَا أَكَلْتُ لَحْمِي وَخَلَصْتُ إِلَى عَظْمِي فَخُذُوهَا فَاطْحَنُوهَا فَذَرُونِي فِي الْيَمِّ فِي يَوْمٍ

<sup>11</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Anbiyā'* [The Prophets ﷺ], Ch.: "The Narration of the Cave," 3:1282 §3291, and in Bk.: *al-Riqāq* [Heart Softeners], Ch.: "Fearing Allāh," 5:2378 §6116; •Aḥmad b. Ḥanbal in *al-Musnad*, 3:69 §§11682, 11753; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 2:417 §649; •Abū Ya'la in *al-Musnad*, 2:314 §1047; •al-Ṭabarānī in *al-Mu'jam al-kabīr*, 19:423 §1026.

حَارٌّ أَوْ رَاحٍ. فَجَمَعَهُ اللَّهُ فَقَالَ: لِمَ فَعَلْتَ؟ قَالَ: خَشِيتُكَ. فَغَفَرَ لَهُ.  
رَوَاهُ الْبُخَارِيُّ وَالْبَزَّازُ.

12/12. According to Ḥudhayfa ؓ,

"I heard the Prophet ﷺ say, 'There was a man who, when in the throes of death and without hope of survival, called for his family and ordered them, "After I die, gather for me a large heap of wood and kindle a fire under it. When it consumes my flesh and bones, take them and crush them into a fine powder and then wait for a hot or windy day and cast them over the sea." When Allah recomposed and raised him, He asked, "Why did you do that?" The man replied, "It was merely for Your fear." So Allah forgave him.'"

Reported by al-Bukhārī and al-Bazzār.

١٣/١٣. عَنْ أَبِي هُرَيْرَةَ ؓ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: قَالَ رَجُلٌ لَمْ يَعْمَلْ خَيْرًا قَطُّ. فَإِذَا مَاتَ فَحَرَّقُوهُ وَأَذَرُوا نِصْفَهُ فِي الْبَرِّ وَنِصْفَهُ فِي الْبَحْرِ، فَوَاللَّهِ، لَئِنْ قَدَّرَ اللَّهُ عَلَيْهِ لَيُعَذِّبَنَّهُ عَذَابًا لَا يُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ، فَأَمَرَ اللَّهُ الْبَحْرَ فَجَمَعَ مَا فِيهِ وَأَمَرَ الْبَرَّ فَجَمَعَ مَا فِيهِ، ثُمَّ قَالَ: لِمَ فَعَلْتَ؟ قَالَ: مِنْ خَشْيَتِكَ وَأَنْتَ أَعْلَمُ، فَغَفَرَ لَهُ.  
مُتَّفَقٌ عَلَيْهِ.

13/13. According to Abū Hurayra ؓ, the Allah's Messenger ﷺ said,

<sup>12</sup> Set forth by •al-Bukhārī in *al-Shaḥīḥ*: Bk.: *al-Anbiyā'* [The Prophets ؓ], Ch.: "The Narration of the Cave," 3:1283 §3292; •al-Bazzār in *al-Musnad*, 7:244 §2822; •al-Bayhaqī in *Shu'ab al-īmān*, 5:430 §7160; and cited by •Ibn ajar in *Faḥ al-Bārī*, 6:522 §3294; •al-Aynī in 'Umdat al-qārī, 16:62 §9743; •Ibn Kathīr in *Tafsīr al-Qur'ān al-Azīm*, 3:583.

<sup>13</sup> Set forth by •al-Bukhārī in *al-Shaḥīḥ*: Bk.: *al-Tawḥīd* [Divine Oneness], Ch.: "The Words of Allāh, Most High: ﴿They want to replace the speech of Allāh﴾," 6:2725 §7067; •Muslim in *al-Shaḥīḥ*: Bk.: *al-Tawba* [The Repentance], Ch.: "The Vastness of Allah's Mercy and That His Mercy Precedes His Anger," 4:2109 §2756; •Mālik in *al-Muwatta'*, 1:240 §570.



"There was a man who did not perform any good deeds and upon his deathbed, he ordered his family to take his body and burn it and scatter half of its ash in the earth and the other half in the sea. He swore by Allah, if Allah gets hold of him, He would punish him with a punishment that none of the creation has received. [So his family members did the same.] After this, Allah commanded the sea and the earth to gather the scattered dust particles of his ash and then Allah asked him, 'Why did you do that?' The man replied, 'It was out of Your fear, and You know best.' So Allah forgave him."

Agreed upon by al-Bukhārī and Muslim.

١٤/١٤. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: أَسْرَفَ رَجُلٌ عَلَى نَفْسِهِ. فَلَمَّا حَضَرَهُ الْمَوْتُ أَوْصَى بَنِيهِ فَقَالَ: إِذَا أَنَا مِتُّ فَأَحْرِقُونِي ثُمَّ اسْحَقُونِي ثُمَّ ادْرُونِي فِي الرِّيحِ فِي الْبَحْرِ، فَوَاللَّهِ، لَئِنْ قَدَرَ عَلَيَّ رَبِّي لَيُعَذِّبَنِي عَذَابًا مَا عَذَّبَهُ بِهِ أَحَدًا. قَالَ: فَفَعَلُوا ذَلِكَ بِهِ. فَقَالَ لِلْأَرْضِ: أَدِّي مَا أَخَذْتَ. فَإِذَا هُوَ قَائِمٌ. فَقَالَ لَهُ: مَا حَمَلَكَ عَلَى مَا صَنَعْتَ؟ فَقَالَ: خَشِيتُكَ، يَا رَبِّ، أَوْ قَالَ: مَخَافَتُكَ. فَغَفَرَ لَهُ بِذَلِكَ.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَابْنُ مَاجَهَ وَعَبْدُ الرَّزَّاقِ.

14/14. According to Abū Hurayra رَضِيَ اللَّهُ عَنْهُ, the Prophet ﷺ said,

"There was once a man who transgressed against his own soul [spent a sinful life], and when he was in death throes he ordered his children, 'After I die, burn my corpse and turn it into a powder and then scatter my remains in the wind in the sea, for I swear by Allah, if my Lord gets hold of me, He will punish me in such a way that no one has suffered before.' And so his children did as he ordered. Allah then instructed the earth, 'Return that which you took of his dust particles,' and suddenly the man was recomposed. Allah asked him,

<sup>14</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Tawba* [The Repentance], Ch.: "The Vastness of Allah's Mercy and That His Mercy Precedes His Wrath," 4:2110 §2756; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:269 §7635; •Ibn Mājah in *al-Sunan*: Bk.: *al-Zuhd* [The Renunciation], Ch.: "Repentance," 2:1421 §4255; •Abd al-Razzāq in *al-Muṣannaf*, 11:283 §20548.



‘What motivated you to do what you did?’ The man replied, ‘It was for fear of You, O Lord,’ or he said, ‘It was out of fearfulness for You.’ So for that Allah forgave him.”

Reported by Muslim, Aḥmad, Ibn Mājah and ‘Abd al-Razzāq.

١٥/١٥. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَوْ يَعْلَمُ الْمُؤْمِنُ مَا عِنْدَ اللَّهِ مِنَ الْعُقُوبَةِ مَا طَمَعَ بِجَنَّتِهِ أَحَدٌ وَلَوْ يَعْلَمُ الْكَافِرُ مَا عِنْدَ اللَّهِ مِنَ الرَّحْمَةِ مَا فَنَطَ مِنْ جَنَّتِهِ أَحَدٌ.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَالتِّرْمِذِيُّ.

15/15. According to Abū Hurayra رَضِيَ اللَّهُ عَنْهُ, Allah’s Messenger ﷺ said,

“If the believers truly knew Allah’s punishment, no one would hope of attaining to His Paradise, and if the disbelievers truly knew Allah’s mercy, no one would despair of attaining to His Paradise.”

Reported by Muslim, Aḥmad and al-Tirmidhī.

<sup>15</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Tawba* [The Repentance], Ch.: “The Vastness of Allah’s Mercy and That His Mercy Precedes His Wrath,” 4:2109 §2755; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:334 §8396; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Da‘awāt ‘an Rasūl Allāh* ﷺ [Invocations from Allāh’s Messenger ﷺ], Ch.: “Allāh Created One Hundred Mercies,” 5:549 §3542; •Abū Ya‘lā in *al-Musnad*, 11:392 §6507; •al-Daylamī in *Musnad al-firdaws*, 3:349 §5056; •al-Qurashī in *Husn al-ḡann billāh*, 1:29 §19.

الْبَابُ الْخَامِسُ

إِنَّ لِلَّهِ تَعَالَى مِائَةَ رَحْمَةٍ وَأَنَّهُ ذَخَرَ تِسْعَةً وَتِسْعِينَ مِنْهَا  
لِيَوْمِ الْقِيَامَةِ

CHAPTER FIVE

ON THE ONE HUNDRED PARTS OF  
ALLAH'S MERCY, AND THAT NINETY-  
NINE OF THEM ARE RESERVED FOR THE  
DAY OF RESURRECTION

١٦ / ١. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: جَعَلَ اللَّهُ الرَّحْمَةَ مِائَةَ جُزْءٍ. فَأَمْسَكَ عِنْدَهُ تِسْعَةً وَتِسْعِينَ جُزْءًا، وَأَنْزَلَ فِي الْأَرْضِ جُزْءًا وَاحِدًا. فَمِنْ ذَلِكَ الْجُزْءِ يَتَرَأَّحُمُ الْخَلْقُ حَتَّى تَرْفَعَ الْفَرَسُ حَافِرَهَا عَنْ وَلَدِهَا خَشْيَةً أَنْ تُصِيبَهُ.  
مُتَّفَقٌ عَلَيْهِ.

16/1. According to Abū Hurayra رضي الله عنه,

“I heard Allah’s Messenger ﷺ say, ‘Allah created mercy in one hundred parts; He retained ninety-nine parts and sent one part to the earth. Due to this one part, the creation show mercy to one another, so much that the mare lifts up its hoof from its young colt lest she harm it.’”

Agreed upon by al-Bukhārī and Muslim.

١٧ / ٢. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ اللَّهَ مِائَةَ رَحْمَةٍ. أَنْزَلَ مِنْهَا رَحْمَةً وَاحِدَةً بَيْنَ الْجِنَّ وَالْإِنْسِ وَالْبَهَائِمِ وَالْهَوَامِّ. فِيهَا يَتَعَاطَفُونَ وَبِهَا يَتَرَاحَمُونَ وَبِهَا تَعْطِفُ الْوَحْشُ عَلَى وَلَدِهَا. وَأَخَّرَ اللَّهُ تِسْعًا وَتِسْعِينَ رَحْمَةً يَرْحَمُ بِهَا عِبَادَهُ يَوْمَ الْقِيَامَةِ.

رَوَاهُ مُسْلِمٌ وَالتِّرْمِذِيُّ وَابْنُ مَاجَه.

<sup>16</sup> Set forth by •al-Bukhārī in *al-Shaḥīḥ*: Bk.: *al-Adab* [Good Manners], Ch.: “Allāh Made Mercy One Hundred Parts,” 5:2236 §5654; •Muslim in *al-Shaḥīḥ*: Bk.: *al-Tawba* [The Repentance], Ch.: “The Vastness of Allāh’s Mercy and That His Mercy Precedes His Wrath,” 4:2108 §2752; •al-Dārimī in *al-Sunan*, 2:413 §2785; •Ibn Ḥibbān in *al-Shaḥīḥ*, 14:16 §6148; •al-Ṭabarānī in *al-Muʿjam al-awsaṭ*, 1:297 §991; •al-Bayhaqī in *Shuʿab al-īmān*, 7:457 §10975.



17/2. According to Abū Hurayra رضي الله عنه, the Prophet ﷺ said,

“Allah has one hundred parts of mercy. Of these, He sent one part that is shared between humankind and jinn and animals and insects. Because of this one part shared between them, they show mutual affection and mercy, and due to it, the wild beast shows mercy to her young. Allah has reserved the remaining ninety-nine parts of mercy which He will have upon His servants on the Day of Resurrection.”

Reported by Muslim, al-Tirmidhī and Ibn Mājah.

٣/١٨. عَنْ جُنْدُبٍ رضي الله عنه قَالَ: جَاءَ أَعْرَابِيٌّ فَأَنَاخَ رَاحِلَتَهُ ثُمَّ عَقَلَهَا، ثُمَّ صَلَّى خَلْفَ رَسُولِ اللَّهِ ﷺ. فَلَمَّا صَلَّى رَسُولُ اللَّهِ ﷺ، أَتَى رَاحِلَتَهُ فَأَطْلَقَ عِقَالَهَا، ثُمَّ رَكِبَهَا، ثُمَّ نَادَى: اَللّٰهُمَّ، ارْحَمْنِيْ وَرَحْمَتًا وَلَا تُشْرِكْ فِيْ رَحْمَتِنَا أَحَدًا. فَقَالَ رَسُولُ اللَّهِ ﷺ: أَتَقُولُونَ هَذَا أَصْلُ أَمْ بَعِيْرُهُ؟ أَلَمْ تَسْمَعُوا مَا قَالَ؟ قَالُوا: بَلَى. قَالَ: لَقَدْ حَطَرْتُ. رَحْمَةً لِّلَّهِ وَاسِعَةً. إِنَّ اللَّهَ خَلَقَ مِائَةَ رَحْمَةٍ فَأَنْزَلَ اللَّهُ رَحْمَةً وَاحِدَةً، يَنْعَاطِفُ بِهَا الْخَلَائِقُ جَنَّتُهَا وَإِنْسَهَا وَبِهَائِمُهَا، وَعِنْدَهُ تِسْعٌ وَتِسْعُونَ. أَتَقُولُونَ: هُوَ أَصْلُ أَمْ بَعِيْرُهُ؟

رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالْحَاكِمُ، وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحٌ الْإِسْنَادِ. وَقَالَ الْهَيْثَمِيُّ: رَوَاهُ أَبُو دَاوُدَ بِاخْتِصَارٍ، وَرَوَاهُ أَحْمَدُ وَالطَّبْرَانِيُّ وَرَجَالُ أَحْمَدَ رِجَالُ الصَّحِيحِ غَيْرُ أَبِي عَبْدِ اللَّهِ الْجُسَمِيِّ وَلَمْ يُضَعِّفْهُ أَحَدٌ.

<sup>17</sup> Set forth by •Muslim in *al-Shāḥih*: Bk.: *al-Tawba* [Repentance], Ch.: “The Vastness of Allah’s Mercy and That His Mercy Precedes His Wrath,” 4:2108 §2752; •Aḥmad b. Hanbal in *al-Musnad*, 2:434 §9607; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Da‘awāt ‘an Rasūl Allāh* ﷺ [Invocations from Allāh’s Messenger ﷺ], Ch.: “Allāh Created One Hundred Mercies,” 5:549 §3541; •Ibn Mājah in *al-Sunan*: Bk.: *al-Zuhd* [The Renunciation], Ch.: “Hope for Allāh’s Mercy on the Day of Resurrection,” 2:1435 §4293; •Ibn Hibbān in *al-Shāḥih*, 14:15 §6147; •Ibn al-Mubārak in *al-Musnad*, 1:20 §35; •Abū Ya‘lā in *al-Musnad*, 11:328 §6445.

18/3. According to Jundub رضي الله عنه,

"There was once a Bedouin who hobbled his camel and fastened its nose ring and then went to pray behind Allah's Messenger ﷺ. After Allah's Messenger ﷺ completed the prayer, the man went to his camel and untied it, mounted it, and called out, 'O Allah, have mercy upon me and Muḥammad and allow no one to share with us in that mercy!' Hearing this, Allah's Messenger ﷺ asked (his Companions رضي الله عنهم), 'Who would you say is the most deviant, this man, or his camel? Did you not hear what he said?' The Companions رضي الله عنهم submitted, 'Yes (we have heard, O Messenger of Allah).' The Prophet ﷺ said, 'You have constricted Allah's vast mercy. Indeed, Allah created one hundred parts of mercy; He sent down one part by which the Creation—jinn and humankind and animals—show mutual affection toward each other, and has reserved the remaining ninety-nine parts. What do you say now, who is the most deviant, this man (who is unaware of the vastness of Allah's mercy), or his camel (that is under his command)?'"

Reported by Aḥmad, Abū Dāwūd and al-Ḥākim. According to al-Ḥākim, "The chains of this tradition are authentic." According to al-Haythamī, "Abū Dāwūd reported its abridged form, and Aḥmad and al-Ṭabarānī narrated it. Aḥmad's sources are authentic, except for Abū 'Abd Allāh al-Jushamī, but no one declared him weak."

١٩ / ٤. عَنْ سَلْمَانَ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ اللَّهَ ﷻ خَلَقَ مِائَةَ رَحْمَةٍ. فَمِنْهَا رَحْمَةٌ يَتَرَأَّحُ بِهَا الْخَلْقُ. فِيهَا تَعْطِفُ الْوُحُوشُ عَلَى أَوْلَادِهَا. وَأُخْرَى تَسْعَةُ وَتِسْعِينَ إِلَى يَوْمِ الْقِيَامَةِ.

رَوَاهُ أَحْمَدُ وَالتَّطَبَّرَانِيُّ وَابْنُ أَبِي شَيْبَةَ.

<sup>18</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 4:312 §18821; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Adab* [Good Manners], Ch.: "Whom the Ruling of Backbiting Does Not Concern," 4:271 §4885; •al-Ruwayānī in *al-Musnad*, 2:140 §957; •al-Ḥākim in *al-Mustadrak*, 1:124 §187, and 4:276 §7630; •al-Ṭabarānī in *al-Mu'jam al-kabīr*, 2:161 §1667; •al-Haythamī in *Majma' al-zawā'id*, 10:213.



19/4. According to Salmān رضي الله عنه, the Prophet ﷺ said,

“Indeed, Allah ﷻ created one hundred parts of mercy. Because of one part, there is mercy shown between the Creation, and due to it, the wild beasts show affection to their young. Allah has reserved the remaining ninety-nine parts of mercy which He has deferred until the Day of Resurrection.”

Reported by Aḥmad, al-Ṭabarānī and al-Bayhaqī.

٥/٢٠. عَنْ ابْنِ عَبَّاسٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ ﷻ خَلَقَ مِائَةَ رَحْمَةٍ، رَحْمَةً مِنْهَا قَسَمَهَا بَيْنَ الْخَلَائِقِ، وَتِسْعَةٌ وَتِسْعُونَ إِلَى يَوْمِ الْقِيَامَةِ.

رَوَاهُ الطَّبْرَانِيُّ وَالْهَيْثَمِيُّ وَقَالَ: رَوَاهُ الطَّبْرَانِيُّ وَالْبَزَّازُ وَإِسْنَادُهُمَا حَسَنٌ.

20/5. According to Ibn ‘Abbās رضي الله عنه, Allah’s Messenger ﷺ said,

“Indeed, Allah ﷻ created one hundred parts of mercy. Of them, one part has been distributed among the Creation, and the remaining ninety-nine are reserved until the Day of Resurrection.”

Reported by al-Ṭabarānī and al-Haythamī. According to al-Haythamī, “Al-Ṭabarānī and al-Bazzār reported with a fine chain.”

٦/٢١. عَنْ مُحَمَّدِ بْنِ سِيرِينَ وَخِلَاسٍ كِلَاهُمَا عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ اللَّهَ ﷻ مِائَةَ رَحْمَةٍ. قَسَمَ مِنْهَا رَحْمَةً بَيْنَ أَهْلِ الدُّنْيَا فَوَسَعَتْهُمْ إِلَى آجَالِهِمْ، وَأَخَّرَ تِسْعَةً وَتِسْعِينَ لِأَوْلِيَائِهِ، وَإِنَّ اللَّهَ تَعَالَى قَابِضٌ تِلْكَ الرَّحْمَةِ الَّتِي قَسَمَهَا بَيْنَ أَهْلِ الدُّنْيَا إِلَى تِسْعٍ وَتِسْعِينَ فَكَمَّلَهَا مِائَةَ رَحْمَةٍ لِأَوْلِيَائِهِ يَوْمَ الْقِيَامَةِ.

رَوَاهُ أَحْمَدُ وَالْحَاكِمُ وَاللَّفْظُ لَهُ، وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحٌ

<sup>19</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 5:439 §23771; •al-Ṭabarānī in *al-Muʿjam al-kabīr*, 6:250 §6126; •al-Bayhaqī in *Shuʿab al-īmān*, 2:15 §1038.

<sup>20</sup> Set forth by •al-Ṭabarānī in *al-Muʿjam al-kabīr*, 11:374 §12047, and al-Haythamī in *Majmaʿ al-zawāʿid*, 10:214,385.



عَلَى شَرْطِ الشَّيْخَيْنِ. وَقَالَ الْهَيْثَمِيُّ: وَعَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ مِثْلَ ذَلِكَ رَوَاهُ وَالَّذِي قَبْلَهُ، أَحْمَدُ وَرَجَالُ الْجَمِيعِ رَجَالُ الصَّحِيحِ. وَقَالَ الْأَلْبَانِيُّ: هَذِهِ أَسَانِيدُ صَحِيحَةٌ مَوْصُولَةٌ عَنْ أَبِي هُرَيْرَةَ رضي الله عنه.

11/6. According to Muḥammad b. Sīrīn and Khilās on the authority of Abū Hurayra رضي الله عنه, the Prophet صلى الله عليه وسلم said,

“To Allah belong one hundred parts of mercy. He distributed one part of mercy among the denizens of the world, and it suffices them until their death. He reserved the remaining ninety-nine parts for His friends [*awliyā*’]; and certainly Allah Most High shall take the one part of mercy that he divided among the inhabitants of the world and add it to the ninety-nine parts, completing thereby one hundred parts reserved for His friends [*awliyā*’] on the Day of Resurrection.”

Reported by Aḥmad and al-Ḥākim (and this wording is his).” According to al-Ḥākim, “This is an authentic tradition conforming to the stipulations of the two Shaykhs [al-Bukhārī and Muslim].” According to al-Haythamī, “Abū Hurayra رضي الله عنه reported a similar tradition from the Prophet صلى الله عليه وسلم set forth by Aḥmad, and its sources are authentic.” According to al-Albānī, “These are authentic chains of transmission contiguous to Abū Hurayra رضي الله عنه.”

٧/٢٢. عَنْ مُعَاوِيَةَ بْنِ حَبْدَةَ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم، قَالَ: إِنَّ اللَّهَ تَعَالَى خَلَقَ مِائَةَ رَحْمَةٍ فَرَحْمَةً بَيْنَ خَلْقِهِ يَتَرَاكُمُونَ بِهَا، وَأَدَّخَرَ لِأَوْلِيَائِهِ تِسْعَةً وَتِسْعِينَ. رَوَاهُ الطَّبْرَانِيُّ وَتَمَامُ الرَّازِيِّ.

12/7. According to Mu‘āwiya b. Ḥayda رضي الله عنه, the Prophet صلى الله عليه وسلم said,

<sup>21</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 2:514 §10681; •al-Ḥākim in *al-Mustadrak*, 1:123 §185; •al-Haythamī in *Majma‘ al-zawā‘id*, 10:385; •al-Albānī in *Silsilat al-aḥādīth al-ṣaḥīḥa*, 4:176 §1634.

<sup>22</sup> Set forth by •al-Ṭabarānī in *al-Mu‘jam al-kabīr*, 19:417 §1006; •Tamām al-Rāzī in *al-Fawā‘id*, 1:248 §606; •Ibn ‘Asākir in *Tārīkh Dimashq*, 8:259; •al-Haythamī in *Majma‘ al-zawā‘id*, 10:385.

“Indeed, Allah Most High created one hundred parts of mercy. There is one part of mercy by which the Creation shows mercy to one another, and the remaining ninety-nine parts He has stored for his friends (for intercession).”

Reported by al-Ṭabarānī and Tammām al-Rāzī.

٢٣/٨. عَنِ الْحَسَنِ قَالَ: بَلَغَنِي أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: اللَّهُ ﷻ مِائَةَ رَحْمَةٍ، وَإِنَّهُ قَسَمَ رَحْمَةً وَاحِدَةً بَيْنَ أَهْلِ الْأَرْضِ فَوَسَعَتْهُمْ إِلَى آجَالِهِمْ، وَذَخَرَ تِسْعَةَ وَتِسْعِينَ رَحْمَةً لِأَوْلِيَائِهِ. وَاللَّهُ ﷻ قَابِضُ تِلْكَ الرَّحْمَةِ الَّتِي قَسَمَهَا بَيْنَ أَهْلِ الْأَرْضِ إِلَى التَّسْعَةِ وَالتَّسْعِينَ فَيَكْمُلُهَا مِائَةَ رَحْمَةٍ لِأَوْلِيَائِهِ يَوْمَ الْقِيَامَةِ.

رَوَاهُ أَحْمَدُ وَالْحَاكِمُ. وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحٌ عَلَى شَرْطِ الشَّيْخَيْنِ. وَقَالَ الْهَيْثَمِيُّ: وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ مِثْلَ ذَلِكَ رَوَاهُ وَالَّذِي قَبْلَهُ أَحْمَدُ وَرِجَالُ الْجَمِيعِ رِجَالُ الصَّحِيحِ وَرُوي عَنْ خِلَاسٍ وَعَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ مِثْلَهُ وَرِجَالُهُ رِجَالُ الصَّحِيحِ. وَقَالَ الْأَلْبَانِيُّ: هُوَ مُرْسَلٌ صَحِيحُ الْإِسْنَادِ.

23/8. According to al-Hasan رَضِيَ اللَّهُ عَنْهُ,

“It has reached me that Allah’s Messenger ﷺ said, ‘Allah has one hundred parts of mercy. He distributed one part of that mercy among the populace of the world and it suffices them until their deaths. He reserved the remaining ninety-nine parts for His friends and certainly Allah Most High shall take the one part of mercy that He distributed among the inhabitants of the world and add it to the ninety-nine parts, completing thereby one hundred parts reserved for His friends on the Day of Resurrection (blessing them with exalted stations, eminent grades and the right to intercede).’”

<sup>23</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 2:514 §10680; •al-Ḥakīm in *al-Mustadrak*, 4:276 §7629; •al-Haythamī in *Majmaʿ al-zawāʿid*, 10:214,385; •al-Albānī in *Silsilat al-aḥādīth al-ṣaḥīḥa*, 4:176 §1634.

Reported by Aḥmad and al-Ḥākim. According to al-Ḥākim, "This is an authentic tradition conforming to the stipulations of the two Shaykhs [al-Bukhārī and Muslim]." According to al-Haythamī, "Abū Hurayra رضي الله عنه reported a similar tradition from the Prophet ﷺ set forth by Aḥmad, and its sources are authentic." Reported by Khilās and Muḥammad b. Sīrīn, and its sources are authentic." According to al-Albānī, "This is a link-missing [*mursal*] tradition with an authentic chain of transmission."

٩/٢٤. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: خَلَقَ اللَّهُ مِائَةَ رَحْمَةٍ فَوَضَعَ رَحْمَةً وَاحِدَةً بَيْنَ خَلْقِهِ يَتَرَاخَمُونَ بِهَا وَعِنْدَ اللَّهِ تِسْعٌ وَتِسْعُونَ رَحْمَةً.

رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَقَالَ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

24/9. According to Abū Hurayra رضي الله عنه, Allah's Messenger ﷺ said,

"Allah created one hundred parts of mercy and placed one part among the Creation. By this part they show mercy to one another. The remaining ninety-nine parts are with Allah."

Reported by Aḥmad and al-Tirmidhī. According to al-Tirmidhī, "This is a fine authentic tradition."

١٠/٢٥. عَنْ عُبَادَةَ بْنِ الصَّامِتِ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: قَسَمَ رَبُّنَا رَحْمَةً مِائَةَ جُزْءٍ. فَأَنْزَلَ مِنْهَا جُزْءًا فِي الْأَرْضِ فَهُوَ الَّذِي يَتَرَاخَمُ بِهِ النَّاسُ وَالطَّيْرُ وَالْبَهَائِمُ. وَبَقِيَتْ عِنْدَهُ مِائَةُ رَحْمَةٍ إِلَّا رَحْمَةً وَاحِدَةً لِعِبَادِهِ يَوْمَ الْقِيَامَةِ.

رَوَاهُ الْهَيْثَمِيُّ وَالْهَنْدِيُّ.

25/10. According to 'Ubāda b. al-Ṣāmit رضي الله عنه, Allah's Messenger ﷺ said,

<sup>24</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 2:484 §10285; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Da'awāt 'an Rasūl Allāh* ﷺ [Invocations from Allāh's Messenger ﷺ], Ch.: "Allāh Created One Hundred Mercies," 5:549 §3541; •Ibn Kathīr in *Tafsīr al-Qur'ān al-'Azīm*, 2:201.

<sup>25</sup> Cited by al-Haythamī in *Majma' al-zawā'id*, 10:385, and al-Hindī in *Kanz*



“Our Lord divided His mercy into one hundred parts. Of them, He sent down one part to the earth, and by that part, people, birds and other creatures show mercy to one another. The remaining ninety-nine parts are with Him and are reserved for His servants on the Day of Resurrection.”

Reported by al-Haythamī and al-Hindī.

الْبَابُ السَّادِسُ

إِنَّ اللَّهَ تَعَالَى يُدْخِلُ مِنْ أُمَّةٍ حَبِيبِهِ الْجَنَّةَ سَبْعِينَ أَلْفًا بِغَيْرِ  
حِسَابٍ وَمَعَ كُلِّ أَلْفٍ سَبْعُونَ أَلْفًا

CHAPTER SIX

OF THE SEVENTY THOUSAND PEOPLE OF  
THE PROPHET'S UMMĀ TO WHOM ALLAH  
SHALL GRANT PARADISE WITHOUT  
RECKONING, EVERY THOUSAND AMONGST  
THEM SHALL TAKE ANOTHER SEVENTY  
THOUSAND

١/٢٦. عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: لَيَدْخُلَنَّ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا أَوْ سَبْعُ مِائَةِ أَلْفٍ، شَكَ فِي أَحَدِهِمَا، مُتَمَسِكِينَ أَخِذَ بَعْضُهُمْ بِبَعْضٍ، حَتَّى يَدْخُلَ أَوْهُمْ وَآخِرُهُمُ الْجَنَّةَ. وَوُجُوهُهُمْ عَلَى ضَوْءِ الْقَمَرِ لَيْلَةَ الْبَدْرِ.  
مُتَّفَقٌ عَلَيْهِ.

16/1. According to Sahl b. Sa'd رضي الله عنه, the Prophet ﷺ said,

"Certainly, seventy thousand (or seven hundred thousand [the narrator was unsure which of the two the Prophet ﷺ said]) from my *Umma* shall enter Paradise (without reckoning). They shall all hold on (by virtue of affinity) to each other until all of them, the first (the leading one) and the last of them, enter Paradise. Their faces will shine like the moon when it is full."

Agreed upon by al-Bukhārī and Muslim.

٢/٢٧. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي زُمْرَةٌ هُمْ سَبْعُونَ أَلْفًا، تُضِيءُ وَجُوهُهُمْ إِضَاءَةَ الْقَمَرِ لَيْلَةَ الْبَدْرِ، وَقَالَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: فَقَامَ عَكَاشَةُ بْنُ مِحْصَنٍ الْأَسَدِيُّ يَرْفَعُ نَمِرَةً عَلَيْهِ، فَقَالَ: يَا رَسُولَ اللَّهِ،

<sup>26</sup> Set forth by •al-Bukhārī in *al-Shāḥih*: Bk.: *al-Riqāq* [Heart Softeners], Ch.: "Seventy Thousand Shall Enter Paradise Without Reckoning," 5:2396 §6177, and in Bk.: *Bad' al-khalq* [The Beginning of Creation], Ch.: "The Description of Paradise and That it is Created," 3:1186 §3075, and in Bk.: *al-Riqāq* [Heart Softeners], Ch.: "The Description of Paradise and Fire," 5:2399 §6187; •Muslim in *al-Shāḥih*: Bk.: *al-Īmān* [The Faith], Ch.: "The Proof That Some Groups of Muslims Shall Enter Paradise without Reckoning of Punishment," 1:198 §219; •Aḥmad b. Ḥanbal in *al-Musnad*, 5:335 §22839; •Ibn Kathīr in *Tafsīr al-Qur'ān al-Aẓīm*, 1:394.



أَدْعُ اللَّهَ أَنْ يُجْعَلَنِي مِنْهُمْ. قَالَ: اللَّهُمَّ اجْعَلْهُ مِنْهُمْ. ثُمَّ قَامَ رَجُلٌ مِنَ الْأَنْصَارِ، فَقَالَ: يَا رَسُولَ اللَّهِ، أَدْعُ اللَّهَ أَنْ يُجْعَلَنِي مِنْهُمْ. فَقَالَ: سَبَقَكَ بِهَا عُكَاشَةُ. مُتَّفَقٌ عَلَيْهِ.

27/2. According to Abū Hurayra رضي الله عنه,

“I heard Allah’s Messenger ﷺ say, ‘Seventy thousand members of my Community will enter the Garden of Paradise and their faces will shine like the moon on the night of the full moon.’ Upon hearing that, Ukāsha b. Miḥṣan al-Asadī stood up, lifting his woolen mantle, and said, ‘O Messenger of Allah! Supplicate Allah to make me one of them.’ The Prophet ﷺ said, ‘O Allah, make him one of them.’ After that, a man from the Anṣār stood and said, ‘O Messenger of Allah! Supplicate Allah to make me one of them, too.’ The Prophet ﷺ said, “Ukāsha beat you to it.”

Agreed upon by al-Bukhārī and Muslim.

٣/٢٨. عَنْ ابْنِ عَبَّاسٍ رضي الله عنه قَالَ: قَالَ النَّبِيُّ ﷺ: عُرِضَتْ عَلَيَّ الْأُمَمُ، فَأَخَذَ النَّبِيُّ يَمْرُ مَعَهُ الْأُمَّةُ، وَالنَّبِيُّ يَمْرُ مَعَهُ النَّفَرُ، وَالنَّبِيُّ يَمْرُ مَعَهُ الْعَشْرَةُ، وَالنَّبِيُّ يَمْرُ مَعَهُ الْخَمْسَةُ، وَالنَّبِيُّ يَمْرُ وَحْدَهُ. فَتَنَظَرْتُ فَإِذَا سَوَادٌ كَثِيرٌ. قُلْتُ: يَا جَبْرِيلُ عليه السلام، هَؤُلَاءِ أُمَّتِي؟ قَالَ: لَا، وَلَكِنْ انْظُرْ إِلَى الْأَفْقِ. فَتَنَظَرْتُ فَإِذَا سَوَادٌ كَثِيرٌ. قَالَ: هَؤُلَاءِ أُمَّتُكَ، وَهَؤُلَاءِ سَبْعُونَ أَلْفًا قَدَّامَهُمْ، لَا حِسَابَ عَلَيْهِمْ وَلَا عَذَابَ. قُلْتُ: وَلَمْ؟ قَالَ: كَانُوا لَا يَكْتُوبُونَ وَلَا يَسْتَرْقُونَ وَلَا يَتَطَيَّرُونَ وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ. فَقَامَ إِلَيْهِ عُكَاشَةُ بْنُ

<sup>27</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Riqāq* [Heart Softeners], Ch.: “Seventy Thousand Shall Enter Paradise Without Reckoning,” 5:2396 §6176, and in Bk.: *al-Libās* [Clothing], Ch.: “The Cloak and Over garment,” 5:2189 §5474; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Imān* [The Faith], Ch.: “The Proof That Some Groups of Muslims Shall Enter Paradise without Reckoning or Punishment,” 1:197 §216; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:400 §9202; •Ibn Manda in *al-Imān*, 2:892 §970 (with an authentic chain of transmission); •Ibn Kathīr in *Tafsīr al-Qur’ān al-Azīm*, 1:394.

مُحْصَنٍ، فَقَالَ: أَدْعُ اللَّهَ أَنْ يَجْعَلَ مِنِّي مِنْهُمْ. قَالَ: أَلَلَّهِمَّ، اجْعَلْهُ مِنْهُمْ. ثُمَّ قَامَ إِلَيْهِ رَجُلٌ  
آخَرُ. قَالَ: أَدْعُ اللَّهَ أَنْ يَجْعَلَ مِنِّي مِنْهُمْ. قَالَ: سَبَقَكَ بِهَا عُكَّاشَةُ.

رَوَاهُ الْبُخَارِيُّ.

28/3. According to Ibn 'Abbās رضي الله عنه, the Prophet ﷺ said,

"The bygone communities were displayed to me, and I beheld one Prophet passing by with a throng, another Prophet passing by with a small group, another Prophet passing by with only ten people, another Prophet passing by with only five people, and another Prophet passing by all alone. Then I looked, and lo and behold, I saw a large multitude of people. I asked Jibrīl عليه السلام, 'Are these my Umma?' 'No,' he replied, 'but look to the horizon.' When I looked (to the horizon), I suddenly saw a large multitude of people. Jibrīl عليه السلام said, 'They are your Community and at their forefront there are seventy thousand who shall not be subjected to any reckoning or punishment.' 'Why?' I asked. Jibrīl replied, 'They did not treat themselves with cauterization [*kay*]', and they did not seek incantation [*ruqya*] from others, and they did not see omens in things, and they used to put their trust completely in their Lord.' On hearing that, 'Ukāsha b. Miḥṣan stood up and said, 'O Messenger of Allah! Ask Allah to make me one of them.' The Prophet ﷺ said, 'O Allah, make him one of them.' After that, another man stood and said, '(O Messenger of Allah!) Ask Allah to make me one of them, too.' The Prophet ﷺ said, 'Ukāsha beat you to it.'"

Reported by al-Bukhārī.

٤ / ٢٩. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ النَّبِيَّ ﷺ قَالَ: يَدْخُلُ مِنْ أُمَّتِي الْجَنَّةَ سَبْعُونَ  
أَلْفًا بِغَيْرِ حِسَابٍ. فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَدْعُ اللَّهَ أَنْ يَجْعَلَ مِنِّي مِنْهُمْ. قَالَ: أَلَلَّهِمَّ،  
اجْعَلْهُ مِنْهُمْ. ثُمَّ قَامَ آخَرُ، فَقَالَ: يَا رَسُولَ اللَّهِ، أَدْعُ اللَّهَ أَنْ يَجْعَلَ مِنِّي مِنْهُمْ. قَالَ: سَبَقَكَ  
بِهَا عُكَّاشَةُ.

<sup>28</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Riqāq* [Heart Softeners], Ch.: "Seventy Thousand Shall Enter Paradise Without Reckoning," 5:2396 §6175.



رَوَاهُ مُسْلِمٌ وَأَحْمَدُ.

29/4. According to Abū Hurayra رضي الله عنه,

“The Prophet ﷺ said, ‘Seventy thousand of my *Umma* shall enter Paradise without reckoning.’ Upon hearing that, a man said, ‘O Messenger of Allah! Ask Allah to make me one of them.’ The Prophet ﷺ said, ‘O Allah, make him one of them.’ After that, another man stood and said, ‘O Messenger of Allah! Ask Allah to make me one of them, too.’ The Prophet ﷺ said, ‘Ukāsha beat you to it.’”

Reported by Muslim and Aḥmad.

٥/٣٠. عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رضي الله عنه (فِي رِوَايَةٍ طَوِيلَةٍ) قَالَ: ثُمَّ يَنْجُو الْمُؤْمِنُونَ، فَتَنْجُو أَوَّلُ زُمْرَةٍ، وَوُجُوهُهُمْ كَالْقَمَرِ لَيْلَةَ الْبَدْرِ سَبْعُونَ أَلْفًا لَا يُحَاسِبُونَ، ثُمَّ الَّذِينَ يَلُونَهُمْ كَأَضْوَاءِ نَجْمٍ فِي السَّمَاءِ ثُمَّ كَذَلِكَ.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ.

30/5. According to (the detailed account of) Jābir b. ‘Abd Allāh رضي الله عنه, the Prophet ﷺ said,

“Then the believers will attain salvation; the first group to attain salvation will be seventy thousand who will not face reckoning. They will have faces shining like the moon when it is full. And those who come after them will have faces shining like luminous stars, and so on.”

<sup>29</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Īmān* [The Faith], Ch.: “The Proof That Some Groups of Muslims Shall Enter Paradise without Reckoning or Punishment,” 1:197 §216; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:302 §8016; •Ibn Rāhawayh in *al-Musnad*, 1:143 §76; •Ibn Manda in *al-Īmān*, 2:894 §974.

<sup>30</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Īmān* [The Faith], Ch.: “Those on the Lowest Level of Paradise,” 1:177 §191; •Aḥmad b. Ḥanbal in *al-Musnad*, 3:345 §14721 (and the narration is fully connected to the Prophet ﷺ); •‘Abd Allāh b. Aḥmad b. Ḥanbal in *al-Sunna*, 1:248 §457; •Ibn Manda in *al-Īmān*, 2:825 §851 (with an authentic chain of transmission); •Ibn Kathīr in *Tafsīr al-Qur’ān al-‘Azīm*, 1:394–395.



Reported by Muslim and Ahmad.

٦/٣١. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: سَأَلْتُ رَبِّي، فَوَعَدَنِي أَن يَدْخُلَ مِنْ أُمَّتِي سَبْعِينَ أَلْفًا عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ. فَاسْتَزِدْتُ فَرَادَنِي مَعَ كُلِّ أَلْفٍ سَبْعِينَ أَلْفًا. فَقُلْتُ: أَيُّ رَبِّ، إِنْ لَمْ يَكُنْ هَؤُلَاءِ مُهَاجِرِي أُمَّتِي؟ قَالَ: إِذْنُ أَكْمِلُهُمْ لَكَ مِنَ الْأَعْرَابِ.

رَوَاهُ أَحْمَدُ وَابْنُ مَنْدَه، وَإِسْنَادُهُ صَحِيحٌ.

31/6. According to Abū Hurayra رضي الله عنه, Allah's Messenger ﷺ said,

"I asked my Lord and He promised me that He would place seventy thousand of my *Umma* in Paradise with faces shining like the moon when it is full. I then asked Him to increase their number and He granted me that, adding seventy thousand for every thousand of them. I then said, 'O my Lord, even if they are not from the migrants of my *Umma*?' He said, 'In that case, I shall complete them for you with the Bedouins.'"

Reported by Ahmad and Ibn Mandah and it has an authentic chain of transmission.

٧/٣٢. عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ رضي الله عنه قَالَ: غَابَ عَنَّا رَسُولُ اللَّهِ ﷺ يَوْمًا، فَلَمْ يَخْرُجْ حَتَّى ظَنَنَّا أَنَّهُ لَنْ يَخْرُجَ. فَلَمَّا خَرَجَ سَجَدَ سَجْدَةً، فَظَنَنَّا أَنَّ نَفْسَهُ قَدْ قُبِضَتْ فِيهَا. فَلَمَّا رَفَعَ رَأْسَهُ، قَالَ: إِنَّ رَبِّي تَبَارَكَ وَتَعَالَى اسْتَشَارَنِي فِي أُمَّتِي مَاذَا أَفْعَلُ بِهِمْ. فَقُلْتُ: مَا شِئْتَ، أَيُّ رَبِّ، هُمْ خَلْقُكَ وَعِبَادُكَ. فَاسْتَشَارَنِي الثَّانِيَةَ، فَقُلْتُ لَهُ كَذَلِكَ. فَقَالَ: لَا أَحْزِنُكَ فِي أُمَّتِكَ، يَا مُحَمَّدُ. وَبَشَّرَنِي أَنَّ أَوَّلَ مَنْ يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا.

<sup>31</sup> Set forth by •Ahmad b. Hanbal in *al-Musnad*, 2:359 §8707; •Ibn Manda in *al-Imān*, 2:895 §976 (with a rigorously authentic chain of transmission similar to those of Muslim); •al-Haythamī in *Majma' al-zawā'id*, 10:404 (who said: "Its men are those of rigorously authentic chains of transmission."); and cited by •Ibn al-ajar in *Fath al-Bārī*, 11:410 (who said: "It has a good chain").

مَعَ كُلِّ أَلْفٍ سَبْعُونَ أَلْفًا لَيْسَ عَلَيْهِمْ حِسَابٌ.

رَوَاهُ أَحْمَدُ وَابْنُ كَثِيرٍ وَالْهَيْثَمِيُّ، وَقَالَ: إِسْنَادُهُ حَسَنٌ.

32/7. According to Ḥudhayfa b. al-Yamān رضي الله عنه,

“Once, the Prophet ﷺ was away from us for an entire day. He did not come out and we feared he would not come out. After he came out, he fell into prostration and remained prostrate for so long that we thought his soul was taken while in that position. Then he raised his head from prostration and said, ‘My Lord conferred with me about my *Umma*, asking what He should do with them. I said, “Whatever You will, my Lord. They are Your creation and Your servants.” He conferred with me a second time and I said just as I did the first time. Then He said, ‘I will not cause you to be saddened on account of your *Umma*, O Muhammad.’ Then He gave me the glad tidings that the first [group] to enter Paradise will be seventy thousand, and that with each one thousand of them there will be an additional seventy thousand—none of them will face reckoning.”

Reported by Aḥmad, Ibn Kathīr and al-Haythamī who said, “It has a fine chain of transmission.”

٨/٣٣. عَنْ أَبِي أُمَامَةَ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: وَعَدَنِي رَبِّي أَنْ يُدْخِلَ الْجَنَّةَ مِنْ أُمَّتِي سَبْعِينَ أَلْفًا، لَا حِسَابَ عَلَيْهِمْ وَلَا عَذَابَ مَعَ كُلِّ أَلْفٍ سَبْعُونَ أَلْفًا وَثَلَاثَ حَيَّاتٍ مِنْ حَيَّاتِهِ.

رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَابْنُ مَاجَهَ وَابْنُ أَبِي شَيْبَةَ وَابْنُ أَبِي عَاصِمٍ وَابْنُ كَثِيرٍ، وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ.

33/8. According to Abū Umāma رضي الله عنه,

<sup>32</sup> Set forth by •Aḥmad b. Hanbal in *al-Musnad*, 5:393 §23336; •Ibn Kathīr in *Tafsīr al-Qur’ān al-‘Azīm*, 2:122; •al-Haythamī in *Majma‘ al-zawā'id*, 10:68.

<sup>33</sup> Set forth by •al-Tirmidhī in *al-Sunan*: Bk.: *Ṣifāt al-qiyyāma wa al-raqā’iq wa al-wara’* [The Description of the Resurrection, Heart Softeners and



"I heard Allah's Messenger ﷺ say, 'My Lord promised me that He would place seventy thousand of my Umma in Paradise without reckoning or punishment, and that with every one thousand among them there would be an additional seventy thousand and three Handfuls (of the denizens of Hell).'"

Reported by Aḥmad, al-Tirmidhī, Ibn Mājah, Ibn Abī Shayba, Ibn Abī Āṣim and Ibn Kathīr. According to al-Tirmidhī, "This is a fine tradition."

٩/٣٤. عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ اللَّهَ تَعَالَى وَعَدَنِي أَنْ يُدْخِلَ مِنْ أُمَّتِي الْجَنَّةَ سَبْعِينَ أَلْفًا بِغَيْرِ حِسَابٍ، فَقَالَ يَزِيدُ بْنُ الْأَخْنِ السُّلَمِيُّ: وَاللَّهِ، مَا أَوْلَيْتَكَ فِي أُمَّتِكَ إِلَّا كَالذُّبَابِ الْأَصْهَبِ فِي الدَّبَّانِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: كَانَ رَبِّي تَعَالَى قَدْ وَعَدَنِي سَبْعِينَ أَلْفًا مَعَ كُلِّ أَلْفٍ سَبْعُونَ أَلْفًا، وَزَادَنِي ثَلَاثَ حَتَايَاتٍ.

رَوَاهُ أَحْمَدُ وَالتَّبَرَانِيُّ وَابْنُ أَبِي عَاصِمٍ وَابْنُ كَثِيرٍ. وَإِسْنَادُهُ قَوِيٌّ، وَرِجَالُهُ رِجَالُ الصَّحِيحِ.

34/9. According to Abū Umāma رَضِيَ اللَّهُ عَنْهُ, Allah's Messenger ﷺ said, "Indeed, Allah promised me that He would admit seventy thousand

Scrupulousness], Ch.: "Intercession," 4:626 §2437; •Aḥmad b. Ḥanbal in *al-Musnad*, 5:268 §22303 (with an authentic chain of transmission); •Ibn Mājah in *al-Sunan*: Bk.: *al-Zuhd* [The Renunciation], Ch.: "The Description of Muhammad ﷺ," 2:1433 §4286; •Ibn Abī Shayba in *al-Muṣannaf*, 6:315 §31714; •Ibn Abī Āṣim in *al-Sunna*, 1:260,261 §§588,589; •Ibn Kathīr in *Tafsīr al-Qur'ān al-'Azīm*, 1:295; and cited by •Ibn ʿajar in *al-Iṣāba*, 6:646 §9233 (with an authentic chain of transmission);

<sup>34</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 5:250 §22156; •al-Ṭabarānī in *al-Muʿjam al-kabīr*, 8:159 §7276; •Ibn Abī Āṣim in *al-Sunna*, 1:261 §588 (al-Albānī said: "Its chain is rigorously authentic and its men are all reliable"); •Ibn Abī Āṣim in *al-Āḥād wa al-mathānī*, 2:445 §1247; •al-Mundhirī in *al-Tarḡīb wa al-tarḥīb*, 4:225 §5473; •Ibn Kathīr in *Tafsīr al-Qur'ān al-'Azīm*, 1:395 (who said: "This is an authentic chain of transmission"); and cited by •Ibn ʿajar in *al-Iṣāba fī tamyīz al-ṣaḥāba*, 6:646 §9233 (with an authentic chain of transmission).



of my *Umma* into Paradise without reckoning.” Yazīd b. al-Akhun al-Sulamī submitted, “By Allah, their presence in your *Umma* will be comparable to a reddish fly among black flies [i.e., miniscule in number].” Allah’s Messenger ﷺ said, “My Lord promised me seventy thousand, and an additional seventy thousand with every one thousand among them, and then He increased me three Handfuls. (He will take three Handfuls from Hell and admit them to Paradise befitting His Glory.)”

Reported by Aḥmad, al-Ṭabarānī, Ibn Abī ‘Āṣim and Ibn Kathīr.  
It has a firm chain of transmission and its sources are authentic.

١٠/٣٥. عَنْ عُبَيْةَ بْنِ عَبْدِ السَّلَمِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ رَبِّي وَعَدَنِي أَنْ يَدْخِلَ مِنْ أُمَّتِي الْجَنَّةَ سَبْعِينَ أَلْفًا بِغَيْرِ حِسَابٍ ثُمَّ يَتْبَعُ كُلَّ أَلْفٍ بِسَبْعِينَ أَلْفًا (وَفِي رِوَايَةِ الطَّبْرَانِيِّ قَالَ: ثُمَّ يَشْفَعُ كُلُّ أَلْفٍ لِسَبْعِينَ أَلْفًا)، ثُمَّ يَخْتِجِي بِكَفِّهِ ثَلَاثَ حَثِيَّاتٍ. فَكَبَّرَ عُمَرُ. فَقَالَ: إِنَّ السَّبْعِينَ أَلْفًا الْأَوَّلَ يُشَفِّعُهُمُ اللَّهُ فِي آبَائِهِمْ وَأُمَّهَاتِهِمْ وَعَشَائِرِهِمْ، وَأَرْجُو أَنْ يَجْعَلَ أُمَّتِي أَدْنَى الْحَثَوَاتِ الْوَاخِرَةِ.

رَوَاهُ ابْنُ جَبَانَ وَالتَّبْرَانِيُّ وَابْنُ كَثِيرٍ، وَقَالَ ابْنُ كَثِيرٍ: قَالَ الْحَافِظُ الضَّيَاءُ أَبُو عَبْدِ اللَّهِ الْمَقْدِسِيُّ فِي كِتَابِهِ 'صِفَةُ الْجَنَّةِ': لَا أَعْلَمُ هَذَا الْإِسْنَادَ عِلَّةً.

35/10. According to ‘Utba b. ‘Abd al-Sulamī رَضِيَ اللَّهُ عَنْهُ, Allah’s Messenger ﷺ said,

“Indeed, my Lord has promised me that He will place seventy thousand of my *Umma* in Paradise without reckoning and then for every one thousand among them there shall follow seventy thousand more [and in al-Ṭabarānī’s words, ‘Then every one thousand among them will intercede on behalf of seventy thousand people’],” then Allah will deliver three handfuls of people from the Hell. Upon seeing

<sup>35</sup> Set forth by •Ibn Hibbān in *al-Ṣaḥīḥ*, 16:232 §7247; •al-Ṭabarānī in *al-Mu’jam al-kabīr*, 17:127 §312, and in •*al-Mu’jam al-awsaṭ*, 1:127 §402; •Ibn Kathīr in *Tafsīr al-Qur’ān al-‘Azīm*, 1:395; •al-Haythamī in *Majma‘ al-zawā’id*, 10:409,414.

this, 'Umar said, "Allah is the Greatest!" The Prophet ﷺ then said, "Allah shall permit the first seventy thousand to intercede on behalf of their fathers, mothers, and families, and I hope that He will make my *Umma* closest of those handfuls."

Reported by Ibn Hibbān, al-Ṭabarānī and Ibn Kathīr. According to Ibn Kathīr, "Al-Ḥāfiẓ al-Ḍiyā' Abū 'Abd Allāh al-Maqdisī said in *Ṣifat al-Janna* (The description of Paradise), 'I find no defect in this chain.'"

١١/٣٦. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: سَأَلْتُ (أَيُّ اللَّهِ تَبَارَكَ وَتَعَالَى) الشَّفَاعَةَ لِأُمَّتِي. فَقَالَ: لَكَ سَبْعُونَ أَلْفًا يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ. قُلْتُ: زِدْنِي. قَالَ: لَكَ مَعَ كُلِّ أَلْفٍ سَبْعُونَ أَلْفًا، قُلْتُ: زِدْنِي. قَالَ: فَإِنَّ لَكَ هَكَذَا وَهَكَذَا. فَقَالَ أَبُو بَكْرٍ: حَسْبُنَا. فَقَالَ عُمَرُ: يَا أَبَا بَكْرٍ، دَعِ رَسُولَ اللَّهِ ﷺ. فَقَالَ أَبُو بَكْرٍ: يَا عُمَرُ، إِنَّمَا نَحْنُ حَفَنَةٌ مِنْ حَفَنَاتِ اللَّهِ. رَوَاهُ ابْنُ أَبِي شَيْبَةَ وَالْهَنَادُ وَالذَّيْلَمِيُّ.

36/11. According to Abū Hurayra رَضِيَ اللَّهُ عَنْهُ, Allah's Messenger ﷺ said,

"I interceded [with Allah ﷻ] on behalf of my *Umma* and He said, 'You shall have seventy thousand who shall enter Paradise without reckoning.' I said, 'Increase for me.' He said, 'For every one thousand among them, you shall have an additional seventy thousand.' I said, 'Increase for me.' He said, 'You have such-and-such.'" Abū Bakr said, "That is enough for us." 'Umar said, "O Abū Bakr! Let Allah's Messenger ﷺ alone (accomplish)!" Abū Bakr said, "O 'Umar! We are but one handful of Allah's many handfuls."

Reported by Ibn Abī Shayba, al-Hannād and al-Daylamī.

<sup>36</sup> Set forth by •Ibn Abī Shayba in *al-Muṣannaḥ*, 6:318 §31739; •Hannād b. al-Sirrī in *al-Zuhd*, 1:135 §178; •al-Daylamī in *Musnad al-firdaws*, 2:311 §3407.

الْبَابُ السَّابِعُ

إِنَّ اللَّهَ تَعَالَى يُدْخِلُ الْجَنَّةَ سَبْعُونَ أَلْفًا وَمَعَ كُلِّ وَاحِدٍ  
سَبْعُونَ أَلْفًا بِغَيْرِ حِسَابٍ

CHAPTER SEVEN

ON THE SEVENTY THOUSAND PEOPLE OF  
THE PROPHET'S UMMA TO WHOM ALLAH  
SHALL GRANT PARADISE WITHOUT  
RECKONING, AND EVERY SINGLE PERSON  
AMONG THEM WILL BE GRANTED  
ADDITIONAL SEVENTY THOUSAND TO  
ENTER PARADISE WITH HIM WITHOUT  
RECKONING



٣٧/١. عَنْ أَبِي بَكْرٍ الصِّدِّيقِ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أُعْطِيتُ سَبْعِينَ أَلْفًا يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ. وَجُوهُهُمْ كَالْقَمَرِ لَيْلَةَ الْبَدْرِ وَقُلُوبُهُمْ عَلَى قَلْبِ رَجُلٍ وَاحِدٍ. فَاسْتَزِدْتُ رَبِّي، فزَادَنِي مَعَ كُلِّ وَاحِدٍ سَبْعِينَ أَلْفًا. قَالَ أَبُو بَكْرٍ: فَرَأَيْتُ أَنَّ ذَلِكَ آتٍ عَلَى أَهْلِ الْقُرَى وَمُصِيبٌ مِنْ حَافَاتِ الْبَوَادِي.  
رَوَاهُ أَحْمَدُ وَأَبُو يَعْلَى.

37/1. According to Abū Bakr al-Ṣiddīq رضي الله عنه, Allah's Messenger ﷺ said, "I was granted seventy thousand who shall enter Paradise without reckoning. Their faces will shine like the moon when it is full and their hearts will be like the heart of one person. I then asked my Lord for more, and He granted me an additional seventy thousand with every single person." Abū Bakr رضي الله عنه said, "I think this shall be for the inhabitants of the villages and the bare-footed nomads."

Reported by Aḥmad and Abū Ya'la.

٣٨/٢. عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ رَبِّي أَعْطَانِي سَبْعِينَ أَلْفًا مِنْ أُمَّتِي يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ. فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ، فَهَلَا اسْتَزِدْتُهُ؟ قَالَ: قَدْ اسْتَزِدْتُهُ فَأَعْطَانِي مَعَ كُلِّ رَجُلٍ سَبْعِينَ أَلْفًا. قَالَ عُمَرُ: فَهَلَا اسْتَزِدْتُهُ؟ قَالَ: قَدْ اسْتَزِدْتُهُ فَأَعْطَانِي هَكَذَا.  
رَوَاهُ أَحْمَدُ وَالْبَزَّازُ.

<sup>37</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 1:6 §22; •Abū Ya'la in *al-Musnad*, 1:104 §112; •al-Haythamī in *Majma' al-zawā'id*, 10:410; •Ibn Kathīr in *Tafsīr al-Qur'ān al-ʿAẓīm*, 1:393.

38/2. According to 'Abd al-Rahmān b. Abī Bakr رضي الله عنه, Allah's Messenger ﷺ said,

"Indeed, my Lord granted me seventy thousand from my *Umma* who shall enter Paradise without reckoning." 'Umar said, "O Messenger of Allah! Did you not seek an increase to their number?" The Prophet ﷺ replied, "I sought more from Him and He granted me seventy thousand for every single person among them [the latter]." 'Umar asked again, "O Messenger of Allah! Did you not seek an increase to their number?" The Prophet ﷺ replied, "I sought more from Him and He granted me this much more."

Reported by Aḥmad and al-Bazzār.

٣٩/٣. عَنْ أَنَسٍ رضي الله عنه، عَنِ النَّبِيِّ ﷺ قَالَ: يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا. قَالُوا: زِدْنَا، يَا رَسُولَ اللَّهِ. قَالَ: لِكُلِّ رَجُلٍ سَبْعُونَ أَلْفًا. قَالُوا: زِدْنَا، يَا رَسُولَ اللَّهِ. وَكَانَ عَلَى كَثِيبٍ، فَحَنَّا بِيَدِهِ. قَالُوا: زِدْنَا، يَا رَسُولَ اللَّهِ، فَقَالَ: هَذَا وَحْثًا بِيَدِهِ. قَالُوا: يَا نَبِيَّ اللَّهِ، أَبَعَدَ اللَّهُ مَنْ دَخَلَ النَّارَ بَعْدَ هَذَا.

رَوَاهُ أَبُو يَعْلَى وَالْمَقْدِسِيُّ وَابْنُ كَثِيرٍ، وَإِسْنَادُهُ حَسَنٌ.

39/3. According to Anas رضي الله عنه, the Prophet ﷺ said,

"There shall be seventy thousand of my *Umma* who shall enter Paradise [i.e., without reckoning]." The Companions رضي الله عنهم said, "Increase us, O Messenger of Allah!" He said, "For every person among them there will be seventy thousand more." The Companions رضي الله عنهم then said (to the Prophet ﷺ), "Increase us, O Messenger of Allah!" Then, as he was standing on a hill, the Prophet ﷺ added his handful. The

<sup>38</sup> Set forth by •Aḥmad b. Hanbal in *al-Musnad*, 1:197 §1706; •al-Bazzār in *al-Musnad*, 6:234 §2268; •al-Haythamī in *Majma' al-zawā'id*, 10:410; •Ibn Kathīr in *Tafsīr al-Qur'ān al-'Azīm*, 1:393.

<sup>39</sup> Set forth by •Abū Ya'la in *al-Musnad*, 6:417 §3783; •al-Maqdisi in *al-Aḥādith al-mukhtāra*, 6:54 §2028; •Ibn Kathīr in *Tafsīr al-Qur'ān al-'Azīm*, 1:395 (who said, "It is an authentic tradition with reliable sources") 'Abd al-Qādir b. al-Sirrī. When asked about him, Ibn Ma'in said, "A pious man."); •al-Haythamī in *Majma' al-zawā'id*, 10:404 (who said: "Its chain is authentic.").

Companions رضي الله عنهم said again, "Increase us, O Messenger of Allah!" The Prophet ﷺ said, "[Like] this," and then he added his handful. The Companions said, "O Allah's Prophet! May Allah keep away these who enter the Fire ever after this!"

Reported by Abū Ya'la, al-Maqdisī and Ibn Kathīr. Its chain is fine.

٤/٤٠. عَنْ عَمْرِو بْنِ حَزْمٍ رضي الله عنه عَنِ النَّبِيِّ ﷺ إِنَّهُ تَغَيَّبَ عَنْهُمْ ثَلَاثًا لَا يَخْرُجُ إِلَّا لِصَلَاةٍ مَكْتُوبَةٍ. فَقِيلَ لَهُ فِي ذَلِكَ. قَالَ: إِنَّ رَبِّي وَعَدَنِي أَنْ يَدْخُلَ مِنْ أُمَّتِي الْجَنَّةَ سَبْعُونَ أَلْفًا لَا حِسَابَ عَلَيْهِمْ، وَإِنِّي سَأَلْتُ رَبِّي فِي هَذِهِ الثَّلَاثَةِ أَيَّامِ الْمَزِيدِ، فَوَجَدْتُ رَبِّي وَاحِدًا، مَا جِدًّا، كَرِيمًا. فَأَعْطَانِي مَعَ كُلِّ وَاحِدٍ مِنَ السَّبْعِينَ أَلْفًا سَبْعِينَ أَلْفًا. قَالَ قُلْتُ: يَا رَبِّ، وَتَبْلُغُ أُمَّتِي هَذَا؟ قَالَ: أَكْمَلُ لَكَ الْعِدَدَ مِنَ الْأَعْرَابِ.

رَوَاهُ الْبَيْهَقِيُّ.

40/4. According to 'Amr b. Ḥazm رضي الله عنه, the Prophet ﷺ stayed inside for three days and would only come out to pray the congregational prayer. When asked about the reason for this, the Prophet ﷺ replied,

"Indeed, my Lord promised me that He would place seventy thousand of my *Umma* in Paradise without reckoning, so during these three days I asked my Lord for an increase, and I certainly found my Lord as a Bestower, Glorious [*Mājid*] and Generous [*Karīm*]. After that He granted me an additional seventy thousand for every individual among the seventy thousand. I said, 'O my Lord! Will my *Umma* attain such a large number? He [Allah] said, 'I will complete the number for you by the Bedouins.'"

Reported by al-Bayhaqī.

٥/٤١. عَنْ أَبِي أُمَامَةَ رضي الله عنه أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: لَيَدْخُلَنَّ الْجَنَّةَ بِشَفَاعَةِ رَجُلٍ لَيْسَ بِنَبِيٍّ، مِثْلُ الْحَيِّينِ أَوْ مِثْلُ أَحَدِ الْحَيِّينِ: رِبِيعَةٌ وَمُضَرٌّ. فَقَالَ رَجُلٌ: يَا

<sup>40</sup> Set forth by al-Bayhaqī in *Shu'ab al-īmān*, 1:252 §268.



رَسُولُ اللَّهِ، أَوْ مَا رِبْعَةٌ مِنْ مُضَرٍّ؟ فَقَالَ: إِنَّمَا أَقُولُ مَا أُقُولُ.

رَوَاهُ أَحْمَدُ وَالطَّبْرَانِيُّ. وَقَالَ الْهَيْثَمِيُّ: رَجُلٌ أَحْمَدٌ وَأَحَدُ أَصَانِيدِ الطَّبْرَانِيِّ  
رِجَالُهُمْ رَجُلٌ الصَّحِيحُ غَيْرُ عَبْدِ الرَّحْمَنِ بْنِ مَيْسَرَةَ وَهُوَ ثِقَةٌ.

41/5. Abū Umāma رضي الله عنه reported that he heard Allah's Messenger ﷺ say, "A large group, similar in size to the two tribes of Rabī'a and Muḍar, shall enter Paradise due to the intercession of a man who is not a Prophet." A man asked, "O Messenger of Allah! Is not Rabī'a from Muḍar?" The Prophet ﷺ replied, "I only utter what I am inspired to say."

Reported by Aḥmad and al-Ṭabarānī. According to al-Haythamī, "Aḥmad's sources and sources in one of al-Ṭabarānī's chains are authentic, except for 'Abd al-Raḥmān b. Maysara, who is reliable."

٦/٤٢. عَنْ عَبْدِ اللَّهِ بْنِ قَيْسٍ قَالَ: كُنْتُ عِنْدَ أَبِي بُرْدَةَ ذَاتَ لَيْلَةٍ، فَدَخَلَ عَلَيْنَا  
الْحَارِثُ بْنُ أَقْيَشٍ. فَحَدَّثَنَا الْحَارِثُ لَيْلَتَيْدَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ مِنْ أُمَّتِي  
مَنْ يَدْخُلُ الْجَنَّةَ بِشَفَاعَتِهِ أَكْثَرُ مِنْ مُضَرٍّ، وَإِنَّ مِنْ أُمَّتِي مَنْ يَعْظُمُ لِلنَّارِ حَتَّى يَكُونَ  
أَحَدَ زَوَايَاهَا.

رَوَاهُ أَحْمَدُ وَابْنُ مَاجَهٍ وَابْنُ أَبِي شَيْبَةَ وَأَبُو يَعْلَى وَالْحَاكِمُ. وَقَالَ: هَذَا  
حَدِيثٌ صَحِيحٌ الْإِسْنَادُ عَلَى شَرْطِ مُسْلِمٍ.

42/6. According to 'Abd Allāh b. Qays,

<sup>41</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 5:257 §22215; •al-Ṭabarānī in *al-Mu'jam al-kabīr*, 8:143 §7638, and in •*Musnad al-Shāmiyyīn*, 2:147 §1079; •al-Haythamī in *Majma' al-zawā'id*, 10:381; •Ibn Kathīr in *Tafsīr al-Qur'ān al-Azīm*, 4:248.

<sup>42</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 5:312; •Ibn Mājah in *al-Sunan*: Bk.: *al-Zuhd* [The Renunciation], Ch.: "The Description of Hell," 2:1446 §4323; •Ibn Abī Shayba in *al-Muṣannaf*, 6:313 §31702; •Abū Ya'la in

"One night I was with Abū Burda when al-Ḥārith b. Uqaysh came in. That night, he narrated to us that Allah's Messenger ﷺ said, 'Indeed, there is a group of people larger than Muḍar tribe who shall enter Paradise due to the intercession of one person from my *Umma*, and indeed, there is a person from my *Umma* whose size shall be increased (due to sins) in the Hellfire until he is one of its corners.'"

Reported by Aḥmad, Ibn Mājah, Ibn Abī Shayba, Abū Ya'la and al-Ḥākim. According to al-Ḥākim said, "Its chain is rigorously authentic conforming to the stipulation of Muslim."

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*al-Musnad*, 3:154 §1581; •al-Ḥākim in *al-Mustadrak 'alā al-Ṣaḥīḥayn*, 1:242 §238; •Ibn Abī 'Āsim in *al-Āḥād wa al-mathānī*, 2:294 §1056.

أَلْبَابُ الثَّامِنُ

مُضَاعَفَةُ اللَّهِ تَعَالَى رَحْمَتَهُ لِعِبَادِهِ فِي جَزَاءِ الْحَسَنَاتِ  
وَتَجَاوُزِهِ عَنِ الْخَوَاطِرِ وَالسَّيِّئَاتِ

CHAPTER EIGHT

ON THE INCREASE OF ALLAH'S MERCY  
TO HIS SERVANTS IN THE REWARD THEY  
RECEIVE FOR GOOD DEEDS, AND THE  
PARDONING OF PASSING THOUGHTS AND  
SINS



١/٤٣. عَنْ ابْنِ عَبَّاسٍ رضي الله عنه عَنِ النَّبِيِّ ﷺ فِيمَا يَرُوي عَنْ رَبِّهِ ﷻ قَالَ: قَالَ: إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ ثُمَّ بَيَّنَ ذَلِكَ. فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً. فَإِنْ هُوَ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِ مِائَةٍ ضِعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ. وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً. فَإِنْ هُوَ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ لَهُ سَيِّئَةً وَاحِدَةً. مُتَّفَقٌ عَلَيْهِ.

43/1. According to Ibn ‘Abbās رضي الله عنه, the Prophet ﷺ narrated from his Lord. He said, “Allah ﷻ decreed the good deeds and the bad deeds and explained them. So whoever intends to do a good deed but does not do it, Allah ﷻ shall write for him a single complete good deed. If he intends to do a good deed and then does it, Allah ﷻ shall write for him ten good deeds, up to seven hundred good deeds, or even multiplied beyond that. And whoever wants to do a bad deed but does not do it, Allah ﷻ shall write for him a single good deed. If he intends to do a bad deed and then does it, Allah ﷻ shall write for him only one bad deed.”

Agreed upon by al-Bukhārī and Muslim.

٢/٤٤. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: يَقُولُ اللَّهُ: إِذَا أَرَادَ عَبْدِي أَنْ

<sup>43</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Riqāq* [Heart Softeners], Ch.: “Thinking to Do Something Good or Bad,” 5:2380 §6126; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Īmān* [The Faith], Ch.: “When a Person Plans to Do a Righteous Deed It Is Written Down But When He Plans to Do an Evil Deed It Is Not Written Down,” 1:118 §131; •Aḥmad b. Hanbal in *al-Musnad*, 1:310 §2828; •Ibn Manda in *al-Īmān*, 1:494 §380; •al-Mundhirī in *al-Targhīb wa al-tarhīb*, 1:27 §21.

يَعْمَلُ سَيِّئَةً فَلَا تَكْتُبُوهَا عَلَيْهِ حَتَّى يَعْمَلَهَا. فَإِنْ عَمِلَهَا فَاكْتُبُوهَا بِمِثْلِهَا وَإِنْ تَرَكَهَا مِنْ أَجْلِي فَاكْتُبُوهَا لَهُ حَسَنَةً. وَإِذَا أَرَادَ أَنْ يَعْمَلَ حَسَنَةً فَلَمْ يَعْمَلَهَا فَاكْتُبُوهَا لَهُ حَسَنَةً. فَإِنْ عَمِلَهَا فَاكْتُبُوهَا لَهُ بِعَشْرِ أَمْثَالِهَا إِلَى سَبْعِ مِائَةٍ ضِعْفٍ.

رَوَاهُ الْبُخَارِيُّ وَابْنُ جِبَّانَ.

44/2. According to Abū Hurayra رضي الله عنه, Allah's Messenger ﷺ said,

“Allah says [to the angels], ‘When My servant wants to commit an evil deed, do not write it until he performs it. If he then does it, then only write a single bad deed, and if he does not commit it for My sake, then write for him a single good deed. And when My servant wants to perform a good deed but does not do it, write down for him a single good deed. And if he performs it, then write down for him ten good deeds, up to seven hundred.’”

Reported by al-Bukhārī and Ibn Ḥibbān.

٣/٤٥. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: قَالَ اللَّهُ ﻋَزَّ وَجَلَّ: إِذَا هَمَّ عَبْدِي بِسَيِّئَةٍ فَلَا تَكْتُبُوهَا عَلَيْهِ فَإِنْ عَمِلَهَا فَاكْتُبُوهَا سَيِّئَةً. وَإِذَا هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلَهَا فَاكْتُبُوهَا حَسَنَةً. فَإِنْ عَمِلَهَا فَاكْتُبُوهَا عَشْرًا.

رَوَاهُ مُسْلِمٌ وَالنَّسَائِيُّ وَعَبْدُ الرَّزَّاقِ.

45/3. According to Abū Hurayra رضي الله عنه, Allah's Messenger ﷺ said,

<sup>44</sup> Set forth by •al-Bukhārī in *al-Shaḥīḥ*: Bk.: *al-Tawḥīd* [Divine Unity], Ch.: “The Words of Allāh, Most High: (They want to replace the speech of Allāh), 6:2724 §7062; •Ibn Ḥibbān in *al-Shaḥīḥ*, 2:105 §382; •al-Bayhaqī in *Shu‘ab al-īmān*, 1:300 §336; •al-Ṭabarānī in *Musnad al-Shāmiyyīn*, 1:87 §123; •al-Daylamī in *Musnad al-firdaws*, 5:246 §8087; •al-Qazwīnī in *al-Tadwīn*, 1:489; •Abū Nu‘aym in *Tārīkh Aṣḥabān*, 2:74 §1130; •Ibn Rajab in *Jāmi‘ al-‘ulūm wa al-ḥikam*, 1:349.

<sup>45</sup> Set forth by •Muslim in *al-Shaḥīḥ*: Bk.: *al-Imān* [The Faith], Ch.: “When a Person Plans to Do a Righteous Deed It Is Written Down But When He Plans to Do an Evil Deed It Is Not Written Down,” 1:117 §128; •Aḥmad b. Ḥanbal



“Allah says [to the angels], ‘When My servant thinks of performing a bad deed, do not write it against him, and if he commits it, write it down as a single bad deed. And if he thinks to perform a good deed but does not do it, write down for him a single good deed. And if he does it, then write down for him ten good deeds.’”

Reported by Muslim, al-Nasā’ī and ‘Abd al-Razzāq.

٤/٤٦. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: قَالَ اللَّهُ ﻋَزَّ وَجَلَّ: إِذَا هَمَّ عَبْدِي بِحَسَنَةٍ وَلَمْ يَعْمَلْهَا كَتَبْتُهَا لَهُ حَسَنَةً. فَإِنْ عَمِلَهَا كَتَبْتُهَا عَشْرَ حَسَنَاتٍ إِلَى سَبْعِ مِائَةٍ ضِعْفٍ. وَإِذَا هَمَّ بِسَيِّئَةٍ وَلَمْ يَعْمَلْهَا لَمْ أَكْتُبْهَا عَلَيْهِ. فَإِنْ عَمِلَهَا كَتَبْتُهَا سِتِّينَ وَاحِدَةً. رَوَاهُ مُسْلِمٌ.

46/4. According to Abū Hurayra رَضِيَ اللَّهُ عَنْهُ, Allah's Messenger ﷺ said,

“Allah Most High says, ‘When My servant thinks of doing a good deed but does not do it, I write for him a single good deed. And if he does it, I write for him ten to seven hundred good deeds. And if he thinks to do a bad deed but does not do it, I do not write it against him. And if he does it, I write for him a single bad deed.’”

Reported by Muslim.

٥/٤٧. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ مُحَمَّدٍ رَسُولِ اللَّهِ ﷺ قَالَ: قَالَ اللَّهُ ﻋَزَّ وَجَلَّ: إِذَا تَحَدَّثَ عَبْدِي بِأَنْ يَعْمَلَ حَسَنَةً فَأَنَا أَكْتُبُهَا لَهُ حَسَنَةً مَا لَمْ يَعْمَلْ فَإِذَا عَمِلَهَا فَأَنَا أَكْتُبُهَا بِعَشْرِ أَمْثَالِهَا. وَإِذَا تَحَدَّثَ بِأَنْ يَعْمَلَ سَيِّئَةً فَأَنَا أَغْفِرُهَا لَهُ مَا لَمْ يَعْمَلْهَا. فَإِذَا عَمِلَهَا

in *al-Musnad*, 2:242 §7294; •al-Nasā’ī in *al-Sunan al-kubrā*, 6:344 §11181; •‘Abd al-Razzāq in *al-Muṣannaḥ*, 11:287 §20557; •Ibn Manda in *al-Imān*, 1:491 §375; •Abū Ya‘lā in *al-Musnad*, 11:171 §6282.

<sup>46</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Imān* [The Faith], Ch.: “When a Person Plans to Do a Righteous Deed It Is Written Down But When He Plans to Do an Evil Deed It Is Not Written Down,” 1:117 §128; •al-Hākim in *al-Mustadrak*, 4:275 §7624 (who said: “This tradition has an authentic chain of transmission”); •Ibn Manda in *al-Imān*, 1:493 §378; •al-Daylamī in *Musnad al-firdaws*, 3:173 §4463; •Zayn al-Dīn in *al-Ittiḥāfāt al-saniyya*, 1:18 §21.



فَأَنَا أَكْتُبُهَا لَهُ بِمِثْلِهَا وَقَالَ رَسُولُ اللَّهِ ﷺ: قَالَتِ الْمَلَائِكَةُ: رَبِّ، ذَاكَ عَبْدُكَ يُرِيدُ أَنْ يَعْمَلَ سَيِّئَةً وَهُوَ أَبْصَرُ بِهِ فَقَالَ: ارْقُبُوهُ فَإِنْ عَمِلَهَا فَاكْتُبُوهَا لَهُ بِمِثْلِهَا وَإِنْ تَرَكَهَا فَاكْتُبُوهَا لَهُ حَسَنَةً إِنَّمَا تَرَكَهَا مِنْ جَرَّأِي. وَقَالَ رَسُولُ اللَّهِ ﷺ: إِذَا أَحْسَنَ أَحَدُكُمْ إِسْلَامَهُ فَكُلُّ حَسَنَةٍ يَعْمَلُهَا تُكْتَبُ بِعَشْرِ أَمْثَالِهَا إِلَى سَبْعِ مِائَةٍ ضِعْفٍ وَكُلُّ سَيِّئَةٍ يَعْمَلُهَا تُكْتَبُ بِمِثْلِهَا حَتَّى يَلْقَى اللَّهَ.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَابْنُ حِبَّانَ.

47/5. According to Abū Hurayra رضي الله عنه, Muhammad, Allah's Messenger ﷺ said,

“Allah ﷻ says, ‘When My servant speaks to himself about performing a good deed, I write a single good deed for him so long as he performs it, after which I write for him ten times its like in good deeds. And when he speaks to himself about performing a bad deed, I forgive it for him so long as he does not do it. If he performs the bad deed, I write it only as a single bad deed.’ The angels say, ‘O Lord, this slave of Yours desires to commit a bad deed.’ Allah says—and He is most aware of His servant— ‘Keep a watch on him; if he does it then only write it down as a single bad deed, and if he abandons it, write it as a good deed for him, for he abstains from it only out of My fear.’ So Allah’s Messenger ﷺ said, ‘When one of you perfects his Islam, each deed he performs is rewarded ten to seven hundred times over, and every sin he commits is only written as one bad deed—and this is until he meets Allah.’”

Reported by Muslim, Aḥmad and Ibn Ḥibbān.

<sup>47</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Īmān* [The Faith], Ch.: “When a Person Plans to Do a Righteous Deed It Is Written Down But When He Plans to Do an Evil Deed It Is Not Written Down,” 1:117 §129; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:315 §8151; •Hammām b. Munabbih al-Ṣanʿānī in *al-Ṣaḥīfa*, 1:41 §53; •Abū ʿAwāna in *al-Musnad*, 1:81 §240; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 2:103 §379; •al-Bayhaqī in *Shuʿab al-īmān*, 5:389 §7045; •Abū Nuʿaym in *Musnad al-mustakhraj*, 1:198 §335; •Ibn Ḥazm in *al-Muḥallā*, 1:18.

٦/٤٨. عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَقُولُ اللَّهُ ﻋَزَّ وَجَلَّ: مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَأَزِيدُ. وَمَنْ جَاءَ بِالسَّيِّئَةِ فَجَزَاؤُهُ سَيِّئَةٌ مِثْلُهَا أَوْ أَغْفِرُ. وَمَنْ تَقَرَّبَ مِنِّي شِبْرًا تَقَرَّبْتُ مِنْهُ ذِرَاعًا. وَمَنْ تَقَرَّبَ مِنِّي ذِرَاعًا تَقَرَّبْتُ مِنْهُ بَاعًا. وَمَنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً. وَمَنْ لَقِيَنِي بِقُرَابِ الْأَرْضِ خَطِيئَةٌ لَا يُشْرِكُ بِي شَيْئًا، لَقِيْتُهُ بِمِثْلِهَا مَغْفِرَةً.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَابْنُ مَاجَهَ وَالْبَرَّازُ.

48/6. According to Abū Dharr رضي الله عنه, Allah's Messenger ﷺ said,

“Allah ﻋَزَّ وَجَلَّ says, ‘Whoever comes with a good deed will receive ten times its like, and I will increase him with more. And whoever comes with a sin, then his recompense is for that one sin only, or I forgive him. Whoever draws near to Me by a hand span, I draw near to him by an arm’s length; whoever draws near to Me by an arm’s length, I draw near to him by a bow’s length; whoever comes to Me walking, I come to him running; and whoever meets Me with sins that fill the earth, but meets Me without having associated any partners with Me, I will meet him with a similar amount of forgiveness.’”

Reported by Muslim, Aḥmad, Ibn Mājah and al-Bazzār.

<sup>48</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Dhikr wa al-du‘ā wa al-tawba wa al-istighfār* [Remembrance, Invocation, Repentance, and Seeking Forgiveness], Ch.: “The Virtue of Remembrance, Invocation and Seeking Nearness to Allāh, Most High,” 4:2068 §2687; •Aḥmad b. Ḥanbal in *al-Musnad*, 5:153 §21398; •Ibn Mājah in *al-Sunan*: Bk.: *al-Adab* [Good Manners], Ch.: “The Virtue of Deeds,” 2:1255 §3821; •al-Bazzār in *al-Musnad*, 9:399 §3991; •Abū Nu‘aym in *Ḥilyat al-awliyā’*, 5:56; •Ibn al-Mubārak in *al-Zuhd*, 1:366 §1035; •al-Nawawī in *Riyāḍ al-ṣāliḥīn*, 1:124 §124.

الْبَابُ التَّاسِعُ

نَزُولُهُ تَعَالَى إِلَى سَمَاءِ الدُّنْيَا وَنِدَاؤُهُ لِلْعِبَادِ

CHAPTER NINE

ON ALLAH'S DESCENT TO THE LOWER  
HEAVENS AND HIS CALLING OUT TO HIS  
SERVANTS



١/٤٩. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: يَنْتَزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ. يَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ؟ مَنْ يَسْأَلُنِي فَأُعْطِيَهُ؟ مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ؟

رَوَاهُ الْبُخَارِيُّ.

49/1. According to Abū Hurayra رضي الله عنه, Allah's Messenger ﷺ said,  
 "Our Lord, the Blessed and Exalted, descends each night to the lower heaven, when a third of the night remains and calls out, 'Who calls upon Me that I may respond to him? Who asks of Me that I may give him? Who seeks My forgiveness that I may forgive him?'"

Reported by al-Bukhārī.

٢/٥٠. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: يَنْزِلُ رَبُّنَا ﷻ كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ. يَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ؟ مَنْ يَسْأَلُنِي فَأُعْطِيَهُ؟ مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ؟

رَوَاهُ الْبُخَارِيُّ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ.

50/2. According to Abū Hurayra رضي الله عنه, Allah's Messenger ﷺ said,

<sup>49</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Da'awāt* [Supplications], Ch.: "Supplicating at Midnight," 5:2330 §5962, and in Bk.: *al-Tawḥīd* [Divine Unity], Ch.: "The Words of Allāh, Most High: ﴿They want to replace the speech of Allāh﴾," 6:2723 §7056; and cited by •Ibn ʿajar in *Faṭḥ al-Bārī*, II:129; •al-ʿAynī in *Umdat al-qārī*, 7:199.

<sup>50</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Jumu'a* [Friday], Ch.: "Supplication in Prayer During the Last Part of the Night," 1:384 §1094; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Da'awāt 'an Rasūl Allāh* ﷺ [Invocations from Allāh's Messenger ﷺ], 5:526 §3498 (al-Tirmidhī said: "This is a fine

“Our Lord, the Exalted and Sublime, descends each night to the lower heaven, when the last third of the night remains and He says, ‘Who calls upon Me that I may respond to him? Who asks of Me that I may give him? Who seeks My forgiveness that I may forgive him?’”

Reported by al-Bukhārī, Abū Dāwūd and al-Tirmidhī.

٣/٥١. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: يَنْزِلُ اللَّهُ إِلَى السَّمَاءِ الدُّنْيَا كُلَّ لَيْلَةٍ حِينَ يَمْضِي ثُلُثُ اللَّيْلِ الْأَوَّلِ فَيَقُولُ: أَنَا الْمَلِكُ. أَنَا الْمَلِكُ. مَنْ ذَا الَّذِي يَدْعُونِي فَأَسْتَجِيبَ لَهُ؟ مَنْ ذَا الَّذِي يَسْأَلُنِي فَأُعْطِيَهُ؟ مَنْ ذَا الَّذِي يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ؟ فَلَا يَزَالُ كَذَلِكَ حَتَّى يُضِيَءَ الْفَجْرُ.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَالتِّرْمِذِيُّ.

51/3. According to Abū Hurayra رضي الله عنه, Allah’s Messenger ﷺ said,

“When the first third of each night passes, Allah descends to the lower heaven and says, ‘I am the King. I am the King. Who is it that calls upon Me that I may respond to him? Who is it that asks of Me that I may give him? Who is it that seeks My forgiveness that I may forgive him?’ He keeps on calling in this way until the dawn breaks.”

Reported by Muslim, Aḥmad and al-Tirmidhī.

٤/٥٢. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا مَضَى شَطْرُ اللَّيْلِ أَوْ ثُلَاثُهُ

authentic tradition”); •Abū Dāwūd in *al-Sunan*: Bk.: *al-Sunna* [The Sunna], Ch.: “Replying to the Jahmites,” 4:234 §4733; •al-Dārimī in *al-Sunan*, 1:413 §1479; •al-Rabī in *al-Musnad*, 1:202 §501.

<sup>51</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *Ṣalāt al-musāfirīn wa qaṣr uhā* [The Traveler’s Prayer and Shortening It], Ch.: “The Encouragement to Supplicate at the Last Part of the Night and How Supplications Are Answered During This Time,” 1:522 §758; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:419 §9426; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Ṣalāh* [The Prayer], Ch.: “The Lord’s Descending to the Lowest Heaven Every Night,” 2:307 §446 (al-Tirmidhī said: “The narration of Abū Hurayra رضي الله عنه is *ḥasan-ṣaḥīḥ*”); •al-Maqdisī in *al-Targhib fi al-du‘ā*, 1:69 §30.

يَنْزِلُ اللَّهُ تَبَارَكَ وَتَعَالَى إِلَى السَّمَاءِ الدُّنْيَا فَيَقُولُ: هَلْ مِنْ سَائِلٍ يُعْطَى؟ هَلْ مِنْ دَاعٍ يُسْتَجَابُ لَهُ؟ هَلْ مِنْ مُسْتَغْفِرٍ يُغْفَرُ لَهُ؟ حَتَّى يَنْفَجِرَ الصُّبْحُ.

رَوَاهُ مُسْلِمٌ وَالنَّسَائِيُّ.

52/4. According to Abū Hurayra رضي الله عنه, Allah's Messenger ﷺ said,

“When the half or last third of the night passes—until the time of dawn—Allah ﷻ descends to the lower heaven and says, ‘Is there anyone who asks that he may be given? Is there anyone who supplicates that he may be granted? Is there anyone who seeks forgiveness that he may be forgiven?’”

Reported by Muslim and al-Nasā’ī.

٥٣ / ٥. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: يَنْزِلُ اللَّهُ فِي السَّمَاءِ الدُّنْيَا لِشَطْرِ اللَّيْلِ أَوْ لثُلُثِ اللَّيْلِ الْآخِرِ فَيَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ؟ أَوْ يَسْأَلُنِي فَأُعْطِيَهُ؟ ثُمَّ يَقُولُ: مَنْ يَقْرِضُ غَيْرَ عَدِيمٍ وَلَا ظَلُومٍ؟

رَوَاهُ مُسْلِمٌ.

53/5. According to Abū Hurayra رضي الله عنه, Allah's Messenger ﷺ said,

“Allah descends during the half or last third of the night and says, ‘Who calls upon Me that I may respond to him? Who asks of Me that

<sup>52</sup> Set forth by •Muslim in *al-Shaḥīḥ*: Bk.: *Ṣalāt al-musāfirīn wa qaṣṣruḥā* [The Traveler's Prayer and Shortening It], Ch.: “The Encouragement to Supplicate and Recite Words of Remembrance,” 1:522 §758; •al-Nasā’ī in *al-Sunan al-kubrā*, 6:123 §10312, and in •*Amal al-yawm wa al-layla*, 1:339 §478; •al-Ṭabarānī in *al-Du‘ā*, 1:63 §146; •al-Bayhaqī in *Faḍā’il al-awqāt*, 1:168 §51.

<sup>53</sup> Set forth by •Muslim in *al-Shaḥīḥ*: Bk.: *Ṣalāt al-musāfirīn wa qaṣṣruḥā* [The Traveler's Prayer and Shortening It], Ch.: “The Encouragement to Supplicate and Recite Words of Remembrance,” 1:522 §758; •al-Bayhaqī in *al-Sunan al-kubrā*, 3:2 §4428; •Abū ‘Awāna in *al-Musnad*, 1:127 §§377,378; •al-Mizzī in *Tahdhīb al-kamāl*, 27:261.



I may give him? Who is it that will loan money to One who is neither indigent nor unjust?”

Reported by Muslim.

٦/٥٤. عَنْ سَعِيدِ بْنِ سَعِيدٍ بِهَذَا الْإِسْنَادِ وَزَادَ ثُمَّ يَسْطُرُ يَدِيهِ تَبَارَكَ وَتَعَالَى يَقُولُ:  
مَنْ يُقْرِضْ غَيْرَ عَدُوْمٍ وَلَا ظَلُومٍ؟  
رَوَاهُ مُسْلِمٌ.

54/6. According to Sa'd b. Sa'id:

This tradition is reported through another chain with this addition: Allah ﷻ calls out extending His Hand, “Who will lend to One who is neither indigent or unjust?”

Reported by Muslim.

٧/٥٥. عَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا قَالَا: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ يَمْهَلُ حَتَّى إِذَا ذَهَبَ ثُلُثُ اللَّيْلِ الْأَوَّلِ نَزَلَ إِلَى السَّمَاءِ الدُّنْيَا فَيَقُولُ: هَلْ مِنْ مُسْتَغْفِرٍ؟ هَلْ مِنْ تَائِبٍ؟ هَلْ مِنْ سَائِلٍ؟ هَلْ مِنْ دَاعٍ؟ حَتَّى يَنْفَجِرَ الْفَجْرُ.  
رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَالنَّسَائِيُّ.

55/7. According to Abū Sa'id and Abū Hurayra رَضِيَ اللَّهُ عَنْهُمَا, Allah's Messenger ﷺ said,

<sup>54</sup> Set forth by •Muslim in *al-Shāḥiḥ*: Bk.: *Ṣalāt al-musāfirīn wa qasrūhā* [The Traveler's Prayer and Shortening It], Ch.: “The Encouragement to Supplicate and Recite Words of Remembrance,” 1:522 §758.

<sup>55</sup> Set forth by •Muslim in *al-Shāḥiḥ*: Bk.: *Ṣalāt al-musāfirīn wa qasrūhā* [The Traveler's Prayer and Shortening It], Ch.: “The Encouragement to Supplicate and Recite Words of Remembrance,” 1:523 §758; •Aḥmad b. Ḥanbal in *al-Musnad*, 3:34 §11313; •al-Nasā'ī in *al-Sunan al-kubrā*, 6:124 §10315; •Abd b. Ḥumayd in *al-Musnad*, 1:272 §861; •Ibn Abī Shayba in *al-Muṣannaf*, 6:72 §29556; •Abd al-Razzāq in *al-Muṣannaf*, 10:444 §19654; •al-Tabarānī in *al-Mu'jam al-kabīr*, 22:370 §927; and cited by •Ibn 'Abd al-Barr in *al-Istidhkār*, 2:68

“Indeed, Allah Most High lets the night pass until the first third of the night passes, and then descends to the lower heaven and says, ‘Is there anyone seeking forgiveness? Is there anyone turning in repentance? Is there anyone asking? Is there anyone supplicating?’ And this is until the appearance of dawn.”

Reported by Muslim, Aḥmad and al- Nasā’ī.

٨/٥٦. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: يَنْزِلُ اللَّهُ إِلَى السَّمَاءِ الدُّنْيَا كُلَّ لَيْلَةٍ حِينَ يَمْضِي ثُلُثُ اللَّيْلِ الْأَوَّلِ فَيَقُولُ: أَنَا الْمَلِكُ. مَنْ ذَا الَّذِي يَدْعُونِي فَأَسْتَجِيبَ لَهُ؟ مَنْ ذَا الَّذِي يَسْأَلُنِي فَأُعْطِيَهُ؟ مَنْ ذَا الَّذِي يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ؟ فَلَا يَزَالُ كَذَلِكَ حَتَّى يُضِيَءَ الْفَجْرُ.

رَوَاهُ التِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ حِبَّانَ، وَقَالَ التِّرْمِذِيُّ: حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ أَوْجِهٍ كَثِيرَةٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ وَرُوِيَ عَنْهُ أَنَّهُ قَالَ: يَنْزِلُ اللَّهُ حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ وَهُوَ أَصَحُّ الرِّوَايَاتِ.

56/8. According to Abū Hurayra رَضِيَ اللَّهُ عَنْهُ, Allah’s Messenger ﷺ said,

“When the first third of each night passes, Allah descends to the lower heaven and says, ‘I am the King. Who is it that calls upon Me that I may respond to him? Who is it that asks of Me that I may give him? Who is it that seeks My forgiveness that I may forgive him?’ And this is until the appearance of dawn.”

Reported by al-Tirmidhī, al-Nasā’ī and Ibn Ḥibbān. According to al-Tirmidhī, “Abū Hurayra’s tradition is fine authentic and has been narrated by him through several other chains in these words that the Prophet ﷺ said, ‘When one third of the night

<sup>56</sup> Set forth by •al-Tirmidhī in *al-Sunan*: Bk.: *al-Ṣalāh* [The Prayer], Ch.: “The Lord’s Descending to the Lowest Heaven Every Night,” 2:307 §446; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 3:201 §921; •al-Nasā’ī in *al-Sunan al-kubrā*, 6:125 §10319; •al-Lālikā’ī in *I’tiqād ahl al-Sunna*, 3:440 §752.

remains, Allah ﷻ descends . . .’ This is the most authentic of the various narrations.”

٩/٥٧. عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: فَقَدْتُ رَسُولَ اللَّهِ ﷺ لَيْلَةَ فَخَرَجْتُ فَإِذَا هُوَ بِالْبَيْعِ. فَقَالَ: أَكُنْتَ تَخَافِينَ أَنْ يَحِيفَ اللَّهُ عَلَيْكَ وَرَسُولُهُ؟ قُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي ظَنَنْتُ أَنَّكَ أَتَيْتَ بَعْضَ نِسَائِكَ. فَقَالَ: إِنَّ اللَّهَ ﷻ يَنْزِلُ لَيْلَةَ النَّصْفِ مِنْ شَعْبَانَ إِلَى السَّمَاءِ الدُّنْيَا فَيَغْفِرُ لَأَكْثَرِ مِنْ عَدَدِ شَعْرِ غَنَمِ كَلْبٍ.  
رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَهَ وَابْنُ حُمَيْدٍ.

57/9. According to ‘Ā’isha رَضِيَ اللَّهُ عَنْهَا,

“One night I did not find Allah’s Messenger ﷺ, so I went out (to look for him), and lo and behold, he was in al-Baqī‘ Cemetery. He asked (me), ‘Were you afraid that Allah and His Messenger would infringe on your rights?’ I said, ‘O Messenger of Allah, I thought that you had gone to visit one of your other wives.’ He said, ‘Allah ﷻ descends on the night of the fifteenth of Sha‘bān to the lower heaven (befitting His Glory) and forgives more people than the hairs on a flock of sheep of Banū Kalb tribe.’”

Reported by al-Tirmidhī, Ibn Mājah and Ibn Ḥumayd.

١٠/٥٨. عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا كَانَتْ لَيْلَةُ النَّصْفِ مِنْ شَعْبَانَ فَقُومُوا لَيْلَهَا وَصُومُوا نَهَارَهَا فَإِنَّ اللَّهَ ﷻ يَنْزِلُ فِيهَا لَغُرُوبِ الشَّمْسِ إِلَى سَّمَاءِ الدُّنْيَا فَيَقُولُ: أَلَا مِنْ مُسْتَغْفِرٍ لِي فَأَغْفِرَ لَهُ؟ أَلَا مُسْتَرْزِقٌ فَأَرْزُقَهُ؟ أَلَا مُبْتَلًى

57 Set forth by •al-Tirmidhī in *al-Sunan*: Bk.: *al-Ṣawm* [Fasts], Ch.: “The Night of Fifteenth of Sha‘bān,” 3:116 §739; •Ibn Mājah in *al-Sunan*: Bk.: *Iqāmat al-ṣalāh wa al-sunna fihā* [Establishing the Prayer and the Sunna Therein], Ch.: “The Night of Fifteenth of Sha‘bān,” 1:444 §1389; •Abd b. Ḥumayd in *al-Musnad*, 1:437 §1509; •al-Bayhaqī in *Shu‘ab al-īmān*, 3:379 §3825, and in *ʿFaḍā’il al-awqāt*, 1:130 §28; •al-Ḥusaynī in *al-Bayān wa al-ta’rīf*, 1:193 §505.



فَأَعَايِفُهُ؟ أَلَا كَذَا أَلَا كَذَا؟ حَتَّى يَطْلُعَ الْفَجْرُ.

رَوَاهُ ابْنُ مَاجَه.

58/10. According to 'Alī b. Abī Ṭālib عليه السلام, Allah's Messenger ﷺ said,

"See to it that you pray during the night of the fifteenth of Sha'bān and fast during its day, for when the sun sets on that day, Allah descends to the lower heaven and says, 'Is there not someone who seeks forgiveness that I may forgive him? Is there not someone who seeks provision that I may provide for him? Is there not someone who suffers affliction that I may grant him well-being? Is there not so-and-so who seeks such-and-such?' This continues until dawn."

Reported by Ibn Mājah.

١١/٥٩. عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: فَقَدْتُ النَّبِيَّ ﷺ ذَاتَ لَيْلَةٍ فَخَرَجْتُ أَطْلُبُهُ فَإِذَا هُوَ بِالْبَيْعِ رَافِعُ رَأْسَهُ إِلَى السَّمَاءِ. فَقَالَ: يَا عَائِشَةُ، أَكُنْتِ تَخَافِينَ أَنْ يَحْجِفَ اللَّهُ عَلَيْكَ وَرَسُولُهُ؟ قَالَتْ: قَدْ قُلْتُ: وَمَا بِي ذَلِكَ وَلَكِنِّي ظَنَنْتُ أَنَّكَ أَتَيْتَ بَعْضَ نِسَائِكَ. فَقَالَ: إِنَّ اللَّهَ تَعَالَى يَنْزِلُ لَيْلَةَ النُّصْفِ مِنْ شَعْبَانَ إِلَى السَّمَاءِ الدُّنْيَا فَيَغْفِرُ لَأَكْثَرِ مَنْ عَدَدِ شَعْرِ غَنَمٍ كُلِّ.

رَوَاهُ أَحْمَدُ وَابْنُ مَاجَه وَابْنُ رَاهَوِيَه.

59/11. According to 'Ā'isha رضي الله عنها said,

<sup>58</sup> Set forth by •Ibn Mājah in *al-Sunan*: Bk.: *Iqāmat al-ṣalāh wa al-sunna fihā* [Establishing the Prayer and the Sunna Therein], Ch.: "The Night of the Fifteenth of Sha'bān," 1:444 §1388; •al-Bayhaqī in *Shu'ab al-īmān*, 3:378 §3822, and in •*Faḍā'il al-awqāt*, 1:122 §24; •al-Fākihī in *Akhhbār Makka*, 3:84 §1837; •al-Daylamī in *Musnad al-firdaws*, 1:259 §1007; •al-Mundhirī in *al-Targhib wa al-tarhib*, 2:74 §1550.

<sup>59</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 6:238 §26060; •Ibn Mājah in *al-Sunan*: Bk.: *Iqāmat al-ṣalāh wa al-sunna fihā* [Establishing the Prayer and the Sunna Therein], Ch.: "The Night of the Fifteenth of Sha'bān," 1:444 §1389; •Ibn Rāhawayh in *al-Musnad*, 2:326 §850; •Abd b. Ḥumayd in *al-*

“One night I did not find Allah’s Messenger ﷺ, so I went out to look for him, and lo and behold, he was in al-Baqī‘ Cemetery raising his head upward toward the heavens. He asked me, ‘Were you afraid that Allah and His Messenger ﷺ would act wrongly towards you?’ I said, ‘No, O Messenger of Allah, rather, I thought that you had gone to visit one of your other wives.’ He said, ‘Allah ﷻ descends on the night of the fifteenth of Sha‘bān to the lower heaven and forgives greater number of people than the hairs on a flock of sheep of Banu Kalb tribe.’”

Reported by Aḥmad, Ibn Mājah and Ibn Rāhawayh.

١٢/٦٠. عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: إِنَّ اللَّهَ لَيَطْلَعُ فِي لَيْلَةِ النُّصْفِ مِنْ شَعْبَانَ فَيَغْفِرُ لَجَمِيعِ خَلْقِهِ إِلَّا لِمُشْرِكٍ أَوْ مُشَاحِنٍ.

رَوَاهُ ابْنُ مَاجَهَ وَابْنُ حِبَّانَ وَالطَّبْرَانِيُّ وَابْنُ أَبِي عَاصِمٍ.

60/12. According to Abū Mūsā al-Ash‘arī رَضِيَ اللَّهُ عَنْهُ, Allah’s Messenger ﷺ said,

“Indeed, Allah manifests on the night of the fifteenth of Sha‘bān and forgives His entire creation, save a polytheist or a slanderer.”

Reported by Ibn Mājah, Ibn Hībbān, al-Ṭabarānī and Ibn Abī ‘Āsim.

*Musnad*, 1:437 §1509; •al-Ḥusaynī in *al-Bayān wa al-ta‘rīf*, 1:193 §505; •al-Suyūṭī in *al-Durr al-manthūr*, 7:402.

<sup>60</sup> Set forth by •Ibn Mājah in *al-Sunan* : Bk.: *Iqāmat al-ṣalāh wa al-sunna fihā* [Establishing the Prayer and the Sunna Therein], Ch.: “The Night of the Fifteenth of Sha‘bān,” 1:445 §1390; •Ibn Hībbān in *al-Ṣaḥīḥ*, 12:481 §5665; •al-Ṭabarānī in *al-Mu‘jam al-awsaṭ*, 7:36 §6776; •Ibn Abī ‘Āsim in *al-Sunna*, 1:224 §512; •al-Bayhaqī in *Shu‘ab al-īmān*, 5:272 §6628; •Ibn ‘Asākir in *Tārīkh Dimashq*, 38:235.

الْبَابُ الْعَاشِرُ

رَحْمَةُ اللَّهِ تَعَالَى لِلْعَصَاةِ وَالْمُذْنِبِينَ

CHAPTER TEN

ON ALLAH'S MERCY FOR THE DISSOLUTE  
AND SINFUL



١/٦١. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَبَّلَ رَسُولُ اللَّهِ ﷺ الْحَسَنَ بْنَ عَلِيٍّ رضي الله عنه وَعِنْدَهُ الْأَقْرَعُ بْنُ حَابِسٍ التَّمِيمِيُّ جَالِسًا. فَقَالَ الْأَقْرَعُ: إِنَّ لِي عَشْرَةَ مِنَ الْوَلَدِ. مَا قَبَّلْتُ مِنْهُمْ أَحَدًا. فَنَظَرَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ، ثُمَّ قَالَ: مَنْ لَا يَرْحَمُ لَا يَرْحَمُ.

مُتَّفَقٌ عَلَيْهِ.

61/1. According to Abū Hurayra رضي الله عنه,

“Once, the Prophet ﷺ kissed al-Ḥasan b. ‘Alī [his grandson] رضي الله عنه and al-Aqra’ b. Ḥābis al-Tamīmī was sitting in his presence. Al-Aqra’ said, ‘I have ten children and have not kissed a single one of them.’ Upon hearing this, Allah’s Messenger ﷺ looked at him and said, ‘He who does not show mercy shall not receive mercy.’”

Agreed upon by al-Bukhārī and Muslim.

٢/٦٢. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ الْأَقْرَعَ بْنَ حَابِسٍ أَبْصَرَ النَّبِيَّ ﷺ وَهُوَ يُقَبِّلُ حُسَيْنًا، فَقَالَ: إِنَّ لِي عَشْرَةَ مِنَ الْوَلَدِ. مَا فَعَلْتُ هَذَا بِوَاحِدٍ مِنْهُمْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: مَنْ لَا يَرْحَمُ لَا يَرْحَمُ.

رَوَاهُ الْبُخَارِيُّ وَأَبُو دَاوُدَ وَاللَّفْظُ لَهُ.

<sup>61</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Adab* [Good Manners], Ch.: “Being Merciful Toward One’s Children and Kissing and Hugging Them,” 5:2235 §5651; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Faḍā’il* [The Virtues], Ch.: “His Mercy ﷺ Toward Children and Family Members, and His Humbleness ﷺ, and the Virtue of All of That,” 4:1808 §2315; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:241 §7287; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 2:202 §457; •al-Bukhārī in *al-Adab al-mufrad*, 1:46 §91,99; •al-Bayhaqī in *al-Sunan al-kubrā*, 7:100 §13354; •al-Mundhirī in *al-Targhīb wa al-tarhīb*, 3:142 §3419.

62/2. According to Abū Hurayra رضي الله عنه,

“Once, al-Aqra‘ b. Ḥābis saw the Prophet ﷺ kissing al-Ḥusayn رضي الله عنه and said, ‘I have ten children and have not kissed any of them.’ Upon hearing this, Allah’s Messenger ﷺ said, ‘He who does not show tenderness shall not receive tenderness.’”

Reported by al-Bukhārī and Abū Dāwūd (the wording is His).

٣/٦٣. عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَرْحَمُ اللَّهُ مَنْ لَا يَرْحَمُ النَّاسَ.

رَوَاهُ الْبُخَارِيُّ.

63/3. According to Jarīr b. ‘Abd Allāh رضي الله عنه, Allah’s Messenger ﷺ said, “Allah will not be merciful to those who are not merciful to the people.”

Reported by al-Bukhārī.

٤/٦٤. عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ لَا يَرْحَمُ النَّاسَ لَا يَرْحَمَهُ اللَّهُ.

رَوَاهُ مُسْلِمٌ.

<sup>62</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Adab* [Good Manners], Ch.: “Being Merciful Toward One’s Children and Kissing and Hugging Them,” 5:2235 §5651; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:241 §7287; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Adab* [Good Manners], Ch.: “A Man Kissing His Child,” 4:355 §5218; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 2:202 §457; •al-Bayhaqī in *al-Sunan al-kubrā*, 7:100 §13354; •al-Bukhārī in *al-Adab al-mufrad*, 1:46 §91.

<sup>63</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Tawḥīd* [Divine Unity], Ch.: “The Word of Allāh: (Say: “Call Allāh or call the Most Merciful.”), 6:2686 §6941, and in •*al-Adab al-mufrad*, 1:48 §96; •Ibn Abī Shayba in *al-Muṣannaf*, 5:214 §25356; •al-Qudā‘ī in *Musnad al-shihāb*, 2:66 §894; •al-Bayhaqī in *al-Sunan al-kubrā*, 9:41 §17682.

64/4. According to Jarīr b. 'Abd Allāh رضي الله عنه, Allah's Messenger ﷺ said,  
 "Those who do not show mercy to others will not be shown mercy  
 by Allah."

Reported by Muslim.

٥ / ٦٥ . عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ يُحِبُّ الرَّفِيقَ فِي الْأَمْرِ كُلِّهِ.

مُتَّفَقٌ عَلَيْهِ.

65/5. According to 'Ā'isha رضي الله عنها, Allah's Messenger ﷺ said,  
 "Allah loves gentleness in all things."

Agreed upon by al-Bukhārī and Muslim.

٦ / ٦٦ . عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: يَا عَائِشَةُ، إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرَّفِيقَ فِي الْأَمْرِ كُلِّهِ.

66/6. According to 'Ā'isha رضي الله عنها, Allah's Messenger ﷺ said,

<sup>64</sup> Set forth by •Muslim in *al-Shaḥīḥ*: Bk.: *al-Faḍā'il* [Virtues], Ch.: "Mercy Toward Children and Family Members," 4:1809 §2319; •al-Bukhārī in *al-Adab al-Mufrad*, 1:48 §96; •Ibn Abī Shayba in *al-Muṣannaf*, 5:214 §25356; •al-Quḍā'ī in *Musnad al-shihāb*, 2:66 §894; •al-Bayhaqī in *al-Sunan al-kubrā*, 9:41 §17682.

<sup>65</sup> Set forth by •al-Bukhārī in *al-Shaḥīḥ*: Bk.: *al-Adab* [Good Manners], Ch.: "There Should Be Gentleness in Everything," 5:2242 §5678, and in Bk.: *al-Istī'dhān* [Asking for Permission to Enter], Ch.: "How to Return the Greeting of Non-Muslim Citizens," 5:2308 §5901, and in Bk.: *al-Da'awāt* [Supplications], Ch.: "Supplicate to Allāh Against the Polytheists," 5:2349 §6032; •Muslim in *al-Shaḥīḥ*: Bk.: *al-Salām* [Salutations], Ch.: "The Prohibition of Greeting the People of the Book First and How to Return Their Greetings," 4:1706 §2165; •Aḥmad b. Ḥanbal in *al-Musnad*, 6:37 §24136; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Istī'dhān 'an Rasūl Allāh* ﷺ [How Allāh's Messenger ﷺ Taught Us to Ask for Permission Before Entering], Ch.: "How to Greet Non-Muslim Citizens," 5:60 §2701; •al-Nasā'ī in *al-Sunan al-kubrā*, 6:102 §10213; •Abd al-Razzāq in *al-Muṣannaf*, 6:11 §9839; •al-Bukhārī in *al-Adab al-mufrad*, 1:164 §462; •al-Mundhirī in *al-Targhīb wa al-tarhīb*, 3:278 §4047.

<sup>66</sup> Set forth by •al-Bukhārī in *al-Shaḥīḥ*: Bk.: *Istitāba al-murtaddīn wa*



“O ‘Ā’isha! Allah is Gentle and He loves gentleness in all things.”

٧/٦٧. وفي رواية: إِنَّ اللَّهَ رَفِيقٌ وَيُحِبُّ الرَّفْقَ وَيُعْطِي عَلَى الرَّفْقِ مَا لَا يُعْطِي عَلَى الْعَنْفِ.

مُتَّفَقٌ عَلَيْهِ.

67/7. Another report reads,

“Indeed, Allah is Gentle and He loves gentleness. He gives for gentleness what He does not give for harshness.”

Agreed upon by al-Bukhārī and Muslim.

٨/٦٨. عَنْ جَرِيرٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ يُحْرِمِ الرَّفْقَ يُحْرِمِ الْخَيْرَ.

رَوَاهُ مُسْلِمٌ وَأَبُو دَاوُدَ وَابْنُ مَاجَه.

68/8. According to Jarīr (b. ‘Abd Allāh) رَضِيَ اللَّهُ عَنْهُ, the Prophet ﷺ said,

*al-mu‘ānidīn wa qitālibihim* [Asking Apostates and Rebels to Repent and Fighting Them], Ch.: “When a Non-Muslim Citizen or Someone Else Slanders the Prophet ﷺ Indirectly Without Being Explicit Such as Saying: ‘*al-sām ‘alaykum*,’” 6:2539 §6528; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Birr wa al-ṣila wa al-ādāb* [Piety, Keeping Family Ties and Good Manners], Ch.: “The Virtue of Gentleness,” 4:2003 §2593; •Aḥmad b. Ḥanbal in *al-Musnad*, 1:112 §902; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Adab* [Good Manners], Ch.: “Gentleness,” 4:254 §4807; •Ibn Mājah in *al-Sunan*: Bk.: *al-Adab* [Good Manners], Ch.: “Gentleness,” 2:1216 §3688; •Mālik in *al-Muwatṭa’*, 2:979 §1767.

<sup>67</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *Istitāba al-murtaddīn wa al-mu‘ānidīn wa qitālibihim* [Asking Apostates and Rebels to Repent and Fighting Them], Ch.: “When a Non-Muslim Citizen or Someone Else Slanders the Prophet ﷺ Indirectly Without Being Explicit Such as Saying: ‘*al-sām ‘alaykum*,’” 6:2539 §6528; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Birr wa al-ṣila wa al-ādāb* [Piety, Keeping Family Ties and Good Manners], Ch.: “The Virtue of Gentleness,” 4:2003 §2593; •Aḥmad b. Ḥanbal in *al-Musnad*, 1:112 §902; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Adab* [Good Manners], Ch.: “Gentleness,” 4:254 §4807; •Ibn Mājah in *al-Sunan*: Bk.: *al-Adab* [Good Manners], Ch.: “Gentleness,” 2:1216 §3688; •Mālik in *al-Muwatṭa’*, 2:979 §1767.

<sup>68</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Birr wa al-ṣila wa al-ādāb* [Piety,

"He who is denied gentleness is denied all good."

Reported by Muslim, Abū Dāwūd and Ibn Mājah.

٩/٦٩. عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ. اِرْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمَكُم مِّنْ فِي السَّمَاءِ. اَلرَّحِمُ شُجْنَةٌ مِّنَ الرَّحْمَنِ فَمَنْ وَصَلَهَا وَصَلَهُ اللَّهُ وَمَنْ قَطَعَهَا قَطَعَهُ اللَّهُ.

رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَابْنُ أَبِي شَيْبَةَ، وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

69/9. According to 'Abd Allāh b. 'Amr رضي الله عنه, Allah's Messenger ﷺ said, "Those who show mercy [*al-rāḥimūn*] shall be shown mercy by the All-Merciful [*al-Raḥmān*]; so show mercy to those on earth and you will be shown mercy by Him Who is in heaven. The word for womb [*rahim*] derives from *al-Raḥmān*; so whoever keeps it, Allah will keep him, and whoever severs it, Allah will sever him."

Reported by Aḥmad, al-Tirmidhī and Ibn Abī Shayba.

According to al-Tirmidhī, "This is a fine authentic tradition."

١٠/٧٠. عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رضي الله عنه يُلَئِقُ بِهِ النَّبِيُّ ﷺ: الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ. اِرْحَمُوا أَهْلَ الْأَرْضِ يَرْحَمَكُم مِّنْ فِي السَّمَاءِ.

رَوَاهُ أَبُو دَاوُدَ وَابْنُ أَبِي شَيْبَةَ، وَقَالَ الْمُنْذِرِيُّ: هَذَا حَدِيثٌ حَسَنٌ

Keeping Family Ties and Good Manners], Ch.: "The Virtue of Gentleness," 4:2003 §2592; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Adab* [Good Manners], Ch.: "Gentleness," 4:255 §4809; •Aḥmad b. Ḥanbal in *al-Musnad*, 4:362; •Ibn Mājah in *al-Sunan*: Bk.: *al-Adab* [Good Manners], Ch.: "Gentleness," 21:1216 §3687; •Ibn Hibbān in *al-Ṣaḥīḥ*, 2:308 §598.

<sup>69</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 2:160 §6494; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Birr wa al-ṣila 'an Rasūl Allāh* ﷺ [Piety and Keeping of Family Ties as Taught by Allāh's Messenger ﷺ], Ch.: "Having Mercy Towards People," 4:323 §1924; •Ibn Abī Shayba in *al-Muṣannaf*, 5:214 §25355; •al-Ḥākim in *al-Mustadrak*, 4:175 §7274.



صَحِيحٌ. وَقَالَ ابْنُ قُدَامَةَ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

70/10. According to ‘Abd Allāh b. ‘Amr رضي الله عنه, tracing it back, told that the Prophet ﷺ said,

“Those who show mercy [*al-rāḥimūn*] shall be shown mercy by the All-Merciful [*al-Raḥmān*]; so show mercy to those on earth and you will be shown mercy by Him Who is in heaven.”

Reported by Abū Dāwūd and Ibn Abī Shayba. According to al-Mundhirī and Ibn Qudāma, “This is a fine authentic tradition.”

١١/٧١. عَنْ حُذَيْفَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: تَلَقَّتِ الْمَلَائِكَةُ رُوحَ رَجُلٍ يَمَنْ كَانَ قَبْلَكُمْ. فَقَالُوا: أَعْمَلْتَ مِنَ الْخَيْرِ شَيْئًا؟ قَالَ: لَا. قَالُوا: تَذَكَّرَ. قَالَ: كُنْتُ أَدَايُنُ النَّاسَ فَأَمُرُ فِتْيَانِي أَنْ يُنْظَرُوا الْمُعْسِرَ وَيَتَجَوَّزُوا عَنِ الْمُؤْسِرِ. قَالَ: قَالَ اللَّهُ ﷻ: تَجَوَّزُوا عَنْهُ.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَالنَّسَائِيُّ.

71/11. According to Hudhayfa رضي الله عنه, Allah’s Messenger ﷺ said,

“There was once a man from the communities before you whose soul the angels seized. They asked, ‘Did you ever perform good actions?’ He replied, ‘No.’ The angels said, ‘Try to recall.’ He then said, ‘I used to loan money to people and I would order my servant to

<sup>70</sup> Set forth by •Abū Dāwūd in *al-Sunan*: Bk.: *al-Adab* [Good Manners], Ch.: “Mercy,” 4:285 §4941; •Ibn Abī Shayba in *al-Muṣannaf*, 5:214 §25355; •al-Bayhaqī in *al-Sunan al-kubrā*, 9:41 §17683, and in •*Shu‘ab al-īmān*, 7:476 §11048; •Ibn Qudāma in *Ithbāt ṣifat al-‘uluww*, 1:45; •al-Daylamī in *Musnad al-Firdaws*, 2:288 §3328; •al-Mundhirī in *al-Targhib wa al-tarhib*, 3:140 §3412.

<sup>71</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Musāqa* [Watering], Ch.: “The Virtue of Giving Time for Someone Who Is Unable to Pay His Debt,” 3:1194 §1560; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:361 §8715; •al-Nasā’ī in *al-Sunan*: Bk.: *al-Buyū‘* [Trade], Ch.: “Fair Dealings With People and Gentleness in Asking for One’s Rights,” 7:318 §4694, and in •*al-Sunan al-kubrā*, 4:60 §6293; •al-Dārimī in *al-Sunan*, 2:324 §2546.



give respite to the one of straitened means and to pardon the one who was unable.' Allah then said (to the angels), 'Leave him.'"

Reported by Muslim, Aḥmad and al-Nasā'ī.

١٢/٧٢. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: نَزَعَ رَجُلٌ لَمْ يَعْمَلْ خَيْرًا قَطُّ غُصْنًا شَوْكٍ عَنِ الطَّرِيقِ إِمَّا كَانَ فِي شَجَرَةٍ فَقَطَعَهُ وَأَلْقَاهُ وَإِمَّا كَانَ مَوْضُوعًا فَأَمَاطَهُ فَشَكَرَ اللَّهُ لَهُ بِهَا فَأَدْخَلَهُ الْجَنَّةَ.

رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَابْنُ حِبَّانَ.

72/12. According to Abū Hurayra رَضِيَ اللَّهُ عَنْهُ, Allah's Messenger ﷺ said,

"There was a man who never performed good deeds, except that he removed a thorny branch from a road—one that was cut off a tree and thrown away or was lying there for some other reason—and appreciative of his act, Allah placed him in Paradise."

Reported by Aḥmad, Abū Dāwūd and Ibn Ḥibbān.

١٣/٧٣. عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ نَهَى عَنِ النَّهْيَةِ وَالْمُثَلَّةِ. رَوَاهُ الْبُخَارِيُّ.

73/13. According to 'Abd Allāh b. Yazīd رَضِيَ اللَّهُ عَنْهُ,

"The Prophet ﷺ forbade plundering and mutilation."

<sup>72</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 2:286 §7834; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Adab* [Good Manners], Ch.: "Removing Harmful Things from the Pathway," 4:362 §5245; •Ibn Ḥibbān in *al-Shāḥiḥ*, 2:297 §540; •al-Ṭabarānī in *al-Mu'jam al-awsaṭ*, 3:276 §3133; •al-Daylamī in *Musnad al-Firdaws*, 3:99 §4276.

<sup>73</sup> Set forth by •al-Bukhārī in *al-Shāḥiḥ*: Bk.: *al-Dhabā'iḥ wa al-ṣayd* [The Slaughtered Animals and Game], Ch.: "The Offensiveness of Cutting Parts of Living Animals or Seizing Them for Targeting," 5:2100 §5197; •Aḥmad b. Ḥanbal in *al-Musnad*, 4:307 §§18762, 18764; •Ibn Abī Shayba in *al-Muṣannaf*, 4:481 §22321; •Ibn al-Ja'd in *al-Musnad*, 1:85 §476; •Ibn Abī 'Āṣim in *al-Āḥād wa al-mathānī*, 4:137 §2117; •al-Ṭabarānī in *al-Mu'jam al-kabīr*, 4:124 §3872.

Reported by al-Bukhārī.

١٤ / ٧٤. عَنْ بُرَيْدَةَ رضي الله عنه قَالَ جَاءَ مَاعِزُّ بْنُ مَالِكٍ رضي الله عنه إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، طَهِّرْنِي. فَقَالَ: وَيْحَكَ، ازْجِعْ، فَاسْتَغْفِرِ اللَّهَ، وَتُبْ إِلَيْهِ. قَالَ: فَرَجَعَ غَيْرَ بَعِيدٍ، ثُمَّ جَاءَ فَقَالَ: يَا رَسُولَ اللَّهِ، طَهِّرْنِي. فَقَالَ رَسُولُ اللَّهِ ﷺ: وَيْحَكَ، ازْجِعْ، فَاسْتَغْفِرِ اللَّهَ، وَتُبْ إِلَيْهِ. قَالَ: فَرَجَعَ غَيْرَ بَعِيدٍ، ثُمَّ جَاءَ فَقَالَ: يَا رَسُولَ اللَّهِ، طَهِّرْنِي. فَقَالَ النَّبِيُّ ﷺ: مِثْلَ ذَلِكَ، حَتَّى إِذَا كَانَتِ الرَّابِعَةُ قَالَ لَهُ رَسُولُ اللَّهِ ﷺ: فِيمَ أَطَهَّرُكَ؟ فَقَالَ: مِنَ الزَّئِمَى. فَسَأَلَ رَسُولُ اللَّهِ ﷺ: أَبِهْ جُنُونٌ؟ فَأُخْبِرَ أَنَّهُ لَيْسَ بِمَجْنُونٍ. فَقَالَ: أَشْرَبَ حَمْرًا؟ فَقَامَ رَجُلٌ: فَاسْتَنْكَهَهُ، فَلَمْ يَجِدْ مِنْهُ رِيحَ حَمِيرٍ. قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: أَزْنَيْتَ؟ فَقَالَ: نَعَمْ. فَأَمَرَ بِهِ، فَرَجَمَ، فَكَانَ النَّاسُ فِيهِ فِرْقَتَيْنِ. قَائِلٌ يَقُولُ: لَقَدْ هَلَكَ. لَقَدْ أَحَاطَتْ بِهِ خَطِيئَتُهُ. وَقَائِلٌ يَقُولُ: مَا تَوْبَةٌ أَفْضَلَ مِنْ تَوْبَةِ مَا عَزِزَ أَنَّهُ جَاءَ إِلَى النَّبِيِّ ﷺ فَوَضَعَ يَدَهُ فِي يَدِهِ ثُمَّ قَالَ: اقْتُلْنِي بِالْحِجَارَةِ. قَالَ: فَلَبِثُوا بِذَلِكَ يَوْمَيْنِ أَوْ ثَلَاثَةً، ثُمَّ جَاءَ رَسُولُ اللَّهِ ﷺ، وَهُمْ جُلُوسٌ، فَسَلَّمَ ثُمَّ جَلَسَ. فَقَالَ: اسْتَغْفِرُوا لِمَاعِزِ بْنِ مَالِكٍ. قَالَ: فَقَالُوا: غَفَرَ اللَّهُ لِمَاعِزِ بْنِ مَالِكٍ. قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: لَقَدْ تَابَ تَوْبَةً لَوْ قُسِمَتْ بَيْنَ أُمَّةٍ لَوْ سَعَتْهُمْ.

رَوَاهُ مُسْلِمٌ وَالتَّسَائِيُّ وَالدَّارَقُطْنِيُّ وَأَبُو عَوَانَةَ وَالتَّطَبَّرَانِيُّ.

74/14. Burayda رضي الله عنه said,

“Ma‘iz b. Mālik came to the Prophet ﷺ and said, ‘O Messenger of Allah, purify me!’ The Prophet ﷺ said, ‘Woe to you! Go back and seek Allah’s forgiveness and repent to Him.’ So he went away—but

<sup>74</sup> Set forth by •Muslim in *al-Shaḥīḥ*: Bk.: *al-udūd* [Prescribed Punishments], Ch.: “Concerning the One Who Confesses to Adultery,” 3:1321–1322 §1690; •al-Nasā’ī in *al-Sunan al-kubrā*, 4:286 §7163; •al-Dāraqutnī in *al-Sunan*, 3:91 §49; •Abū ‘Awāna in *al-Musnad*, 4:134–135 §6292; •al-Ṭabarānī in *al-Mu‘jam al-awsat*, 5:118 §4843; •al-Bayhaqī in *al-Sunan al-kubrā*, 6:83 §11231.



not far—and then returned, saying, 'O Messenger of Allah, purify me!' The Prophet ﷺ said, 'Woe to you! Go back and seek Allah's forgiveness and repent to Him.' So he went back—but not far—and then returned, saying, 'O Messenger of Allah, purify me!' Allah's Messenger repeated what he said twice before, and when Mā'iz came back for the fourth time the Prophet ﷺ asked him, 'From what shall I purify you?' He replied, 'From adultery.' Allah's Messenger ﷺ asked, 'Is he insane?' The Companions informed him that he was not insane. Then he asked, 'Did he drink alcohol?' A man stood up and smelled him but did not smell the stench of alcohol. So Allah's Messenger ﷺ asked, 'Did you commit adultery?' 'Yes,' the man replied. Allah's Messenger ﷺ then ordered that he be stoned to death, and after he was stoned the people took two views with regard to him. One group opined: 'He destroyed himself and was encompassed by his sins.' The other group said: 'There is no repentance better than that of Mā'iz's. He came to the Prophet ﷺ and placed his hand in his, saying, "Stone me." The contention between the two groups remained for two or three days. Allah's Messenger ﷺ came out as they were sitting and greeted them and sat down among them. He said, 'Seek forgiveness for Mā'iz b. Mālik.' The Companions ﷺ then said, 'May Allah forgive Mā'iz b. Mālik.' Then Allah's Messenger ﷺ said, 'He repented with such a sincere repentance that, were it to be divided among a people, it would suffice them all.'"

Reported by Muslim, al-Nasā'ī, al-Dāraqūṭnī, Abū 'Awāna and al-Ṭabarānī.

١٥/٧٥. عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ امْرَأَةً مِنْ جُهَيْنَةَ أَتَتْ نَبِيَّ اللَّهِ ﷺ وَهِيَ حُبْلَى مِنَ الزَّوْنِ. فَقَالَتْ: يَا نَبِيَّ اللَّهِ، أَصَبْتُ حَدًّا فَأَقِمَّهُ عَلَيَّ. فَدَعَا نَبِيُّ اللَّهِ ﷺ وَلَيْهَا فَقَالَ: أَحْسِنِ إِلَيْهَا. فَإِذَا وَضَعْتَ فَأَتِنِي بِهَا. فَفَعَلَ. فَأَمَرَ بِهَا نَبِيُّ اللَّهِ ﷺ فَشَكَتَ عَلَيْهَا نِيَابَهَا ثُمَّ أَمَرَ بِهَا فَرُجِمَتْ. ثُمَّ صَلَّى عَلَيْهَا. فَقَالَ لَهُ عُمَرُ: تُصَلِّي عَلَيْهَا، يَا نَبِيَّ اللَّهِ، وَقَدْ زَنْتِ؟ فَقَالَ: لَقَدْ تَابَتْ تَوْبَةً لَوْ قُسِمَتْ بَيْنَ سَبْعِينَ مِنْ أَهْلِ الْمَدِينَةِ، لَوَسِعَتْهُمْ. وَهَلْ وَجَدْتَ تَوْبَةً أَفْضَلَ مِنْ أَنْ جَادَتْ بِنَفْسِهَا لِلَّهِ تَعَالَى؟



رَوَاهُ مُسْلِمٌ وَالدَّارِمِيُّ.

75/15. According to Imrān b. Ḥuṣayn رضي الله عنه,

“Once, a woman from Juhayna came to the Prophet ﷺ and was pregnant with a child out of fornication. She said, ‘O Prophet of Allah! I have committed an offence that calls for the prescribed punishment, so establish it against me! Allah’s Prophet ﷺ called for her guardian [*walī*] and said, ‘Treat her well and bring her back to me after she has given birth.’ The guardian did as he was told. Then Allah’s Prophet ﷺ pronounced his judgment over her and her clothes were tied around her and then he commanded and she was stoned to death. He then prayed [the funeral prayer] over her. ‘Umar said to him, ‘O Prophet of Allah! Are you praying over her even though she committed adultery?’ The Prophet ﷺ replied, ‘Certainly, she has repented in such a way that, if her repentance were to be divided among seventy people of Medina, it would be enough for them. Have you found any repentance better than this? She sacrificed her life for Allah Most High.’”

Reported by Muslim and al-Dārimī.

<sup>75</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-udūd* [Prescribed Punishments], Ch.: “Confessing One’s Adultery,” 3:1324 §1696; •al-Dārimī in *al-Sunan*, 2:235 §2325; •al-Ṭabarānī in *al-Muʿjam al-awsaṭ*, 5:117 §4843; •al-Mizzī in *Tabdhīb al-kamāl*, 34:325 §7654; •al-Shawkānī in *Nayl al-awṭār*, 7:280; •Ibn Ḥazm in *al-Muḥallā*, 11:127.

الْبَابُ الْحَادِي عَشَرَ

رَحْمَةُ اللَّهِ تَعَالَى لِلْحَيَوَانَ وَالطُّيُورِ وَغَيْرِهَا مِنَ الْخَلْقِ

CHAPTER ELEVEN

ON ALLAH'S MERCY FOR ANIMALS,  
BIRDS AND OTHER CREATURES

١/٧٦. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ النَّبِيُّ ﷺ: بَيْتًا كَلْبٌ يُطِيفُ بِرَكِيَّةٍ كَادَ يَقْتُلُهُ  
الْعَطَشُ إِذْ رَأَاهُ بَغِيٌّ مِنْ بَغَايَا بَنِي إِسْرَائِيلَ فَتَرَعَتْ مُوقَهَا فَسَقَتَهُ فَغَفِرَ لَهَا بِهِ.  
مُتَّفَقٌ عَلَيْهِ.

76/1. According to Abū Hurayra رضي الله عنه, the Prophet ﷺ said,

“Once, there was a panting dog near a well and it was on the verge of death due to severe thirst. A prostitute from the Children of Israel saw it and she took off her shoe, filled it with water and gave the dog drink. As a result she was forgiven.”

Agreed upon by al-Bukhārī and Muslim.

٢/٧٧. عَنْ ابْنِ عُمَرَ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: دَخَلَتْ امْرَأَةٌ النَّارَ فِي هِرَّةٍ رَبَطَتْهَا. فَلَمْ  
تُطْعِمْهَا وَلَمْ تَدْعَهَا تَأْكُلْ مِنْ خَشَاشِ الْأَرْضِ.  
رَوَاهُ الْبُخَارِيُّ.

77/2. According to ‘Abd Allāh b. ‘Umar رضي الله عنه, the Prophet ﷺ said,

“Once, a woman entered the Hellfire due to a cat that she kept tied up. She neither fed it nor set it free so that it could eat of the vermin of the earth.”

Reported by al-Bukhārī.

<sup>76</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Musāqāt* [Watering], Ch.: “The Virtue of Providing Water,” 2:834 §2236; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Salām* [Salutations], Ch.: “The Unlawfulness of Killing Cats,” 4:1760 §2242.

<sup>77</sup> Narrated by al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *Bad’u al-khalq* [On the Beginning of Creation], Ch.: “There are Five Injurious Animals that may be Killed in the Sacred Precinct,” 2:1205 §3140; •Ibn Mājah in *al-Sunan*: Bk.: *al-Zuhd* [The Renunciation], Ch.: “On Repentance,” 2:1421 §4256; •Abd al-Razzāq in *al-Muṣannaf*, 11:284 §20549.



٣/٧٨. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: دَخَلَتْ امْرَأَةٌ النَّارَ فِي هِرَّةٍ رَبَطَتْهَا فَلَا هِيَ أَطْعَمَتْهَا وَلَا هِيَ أَرْسَلَتْهَا تَأْكُلُ مِنْ خَشَاشِ الْأَرْضِ حَتَّى مَاتَتْ هَزَلًا.

رَوَاهُ مُسْلِمٌ.

78/3. According to Abū Hurayra رضي الله عنه, Allah's Messenger ﷺ said,

“Once, a woman entered the Hellfire due to a cat that she kept tied up. She neither fed it nor set it free so that it could eat of the vermin of the earth, so it died of starvation.”

Reported by Muslim.

٤/٧٩. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: بَيْنَا رَجُلٌ يَمْشِي فَاشْتَدَّ عَلَيْهِ الْعَطَشُ فَنَزَلَ بِئْرًا فَشَرِبَ مِنْهَا ثُمَّ خَرَجَ فَإِذَا هُوَ بِكَلْبٍ يَلْهَثُ يَأْكُلُ الثَّرَى مِنَ الْعَطَشِ فَقَالَ: لَقَدْ بَلَغَ هَذَا مِثْلَ الَّذِي بَلَغَ بِي فَمَلَأَ خُفَّهُ ثُمَّ أَمْسَكَهُ فِيهِ ثُمَّ رَقِيَ فَسَقَى الْكَلْبَ فَشَكَرَ اللَّهُ لَهُ فَغَفَرَ لَهُ. قَالُوا: يَا رَسُولَ اللَّهِ، وَإِنْ لَنَا فِي الْبَهَائِمِ أَجْرًا؟ قَالَ: فِي كُلِّ رَطْبَةٍ أَجْرٌ.

رَوَاهُ الْبُخَارِيُّ وَمَالِكٌ.

79/4. According to Abū Hurayra رضي الله عنه, the Messenger of Allah ﷺ said,

<sup>78</sup> Narrated by •Muslim in *al-Shaḥīḥ*: Bk.: *al-Birr wa al-ṣila wa al-Adab* [Piety, Familial Integration and Good Manners], Ch.: “The Unlawfulness of Tormenting Cats and other Non-injurious Animals,” 4:2110 §2619.

<sup>79</sup> Set forth by •al-Bukhārī in *al-Shaḥīḥ*: Bk.: *al-Musāqāt* [The Watering], chapter, “The Virtue of Providing Water,” 2:833 §2234, and in Bk.: *al-Mazālim wa al-ghaṣb* [On Oppression and Wrongful Seizure of Land], chapter, “Allowing Wells on Pathways as long as They Do not Cause Inconvenience,” 2:870 §2334; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Jihād* [The Striving], chapter, “The Commands Pertaining to the Riding of Animals and Beasts of Burden,” 2:28 §2550; •Mālik in *al-Muwatṭāʾ*, 2:929 §1661

"While a man was walking he felt thirsty and went down a well and drank water from it. On coming out of it, he saw a dog panting and licking mud because of excessive thirst. The man said (within himself), 'This (dog) is suffering from the same agonizing thirst I did.' So he (went down the well), filled his leather socks with water, caught hold of it with his teeth, climbed up and watered the dog. Allah appreciated his (good) deed and forgave him. The people asked, 'O Messenger of Allah! Is there a reward for us in serving (the) animals?' He replied, 'Yes, there is a reward for serving any animate.'"

Reported by al-Bukhārī and Mālik.

٨٠ / ٥. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ اشْتَدَّ عَلَيْهِ الْعَطَشُ فَوَجَدَ بَيْتًا فَتَرَكَ فِيهَا فَشَرِبَ ثُمَّ خَرَجَ فَإِذَا كَلْبٌ يَلْهَثُ يَأْكُلُ التُّرَى مِنَ الْعَطَشِ. فَقَالَ الرَّجُلُ: لَقَدْ بَلَغَ هَذَا الْكَلْبُ مِنَ الْعَطَشِ مِثْلَ الَّذِي كَانَ بَلَغَ مِنِّي. فَتَرَكَ الْبَيْتَ فَمَلَأَ خُفَّهُ مَاءً ثُمَّ أَمْسَكَهُ بِيَمِينِهِ حَتَّى رَقِيَ، فَسَقَى الْكَلْبَ فَشَكَرَ اللَّهُ لَهُ فَغَفَرَ لَهُ. قَالُوا: يَا رَسُولَ اللَّهِ، وَإِنْ لَنَا فِي هَذِهِ الْبَهَائِمِ لَأَجْرًا؟ فَقَالَ: فِي كُلِّ كَبِدٍ رَطْبَةٍ أَجْرٌ. رَوَاهُ مُسْلِمٌ وَأَحْمَدُ.

80/5. According to Abū Hurayra رضي الله عنه, Allah's Messenger ﷺ said,

"Once there was a severely thirsty man walking on a path. (As he was walking) he happened on a well, went down and drank from it. As he came out, he noticed a panting dog licking the wet earth due to severe thirst. The man said (to himself), 'This dog is just as thirsty as I was,' and he went down, filled his leather sock with water and held it

<sup>80</sup> Set forth by •Muslim in *al-Shaḥīḥ*: Bk.: *al-Salām* [The Salutations], chapter, "On Giving Food and Water to Honoured Animals," 4:1761 §2244; •Aḥmad b. Hanbal in *al-Musnad*, 2:375, 517, 521 §§8861, 10710, 10762; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Jihād* [The Striving], chapter, "The Commands Pertaining to the Riding of Animals and Beasts of Burden," 2:28 §2550; •Ibn ʿibbān in *al-Shaḥīḥ*, 4:185 §7595; •al-Nawawī in *Sharḥ Ṣaḥīḥ Muslim*, 14:242.

in his mouth until he climbed up and made the dog drink it. Allah was gracious for his action and forgave him.” The Companions ﷺ asked, “O Messenger of Allah! Are we rewarded for our kind treatment we extend to animals?” He replied, “Yes, (goodness done to) everything that has a functioning liver (i.e., is animate,) is rewarded.”

Reported by Muslim and Aḥmad.

٦/٨١. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّ امْرَأَةً بَغِيًّا رَأَتْ كَلْبًا فِي يَوْمٍ حَارٍّ يُطِيفُ بِبَيْتِهَا قَدْ أَذْلَعَ لِسَانَهُ مِنَ الْعَطَشِ فَتَرَعَتْ لَهُ بِمُوقِهَا فَغَفِرَ لَهَا.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَأَبُو يَعْلَى وَابْنُ حِبَّانَ.

81/6. According to Abū Hurayra رَضِيَ اللَّهُ عَنْهُ, the Prophet ﷺ said,

“A prostitute saw a dog moving around a well on a hot day and hanging out its tongue because of thirst. She drew water for it in her leather socks (and made it drink). She was pardoned (for this act of hers).”

Reported by Muslim, Aḥmad, Abū Ya‘lā and Ibn ibbān.

٧/٨٢. عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ رَحِمَ وَلَوْ ذَبِيحَةَ عَصْفُورٍ رَحِمَهُ اللَّهُ يَوْمَ الْقِيَامَةِ.

رَوَاهُ الطَّبْرَانِيُّ وَالبُخَارِيُّ فِي الْأَدَبِ، وَقَالَ الهَيْثَمِيُّ: رَوَاهُ الطَّبْرَانِيُّ وَرِجَالُهُ ثِقَاتٌ.

82/7. According to Abū Umāma رَضِيَ اللَّهُ عَنْهُ, Allah’s Messenger ﷺ said,

<sup>81</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Salām* [The Salutations], chapter, “On Giving Food and Water to Honoured Animals,” 4:1761 §2245; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:507 §10591; •Abū Ya‘lā in *al-Musnad*, 10:423 §6035; •Ibn ibbān in *al-Ṣaḥīḥ*, 2:110 §386.

<sup>82</sup> Set forth by •al-Ṭabarānī in *al-Mu‘jam al-kabīr*, 8:234 §7915; •al-Bayhaqī in *Shu‘ab al-īmān*, 7:482 §11070; •al-Bukhārī in *al-Adab al-mufrad*, 1:138 §181.



"Whoever shows mercy, even when slaughtering a sparrow, Allah will show mercy to him on the Day of Resurrection."

Reported by al-Ṭabarānī, al-Bayhaqī and al-Bukhārī in *al-Adab al-mufrad*. According to al-Haythamī, "Al-Ṭabarānī reported it with authentic sources."

٨٣/٨. عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا لَعَنَ النَّبِيُّ ﷺ مَنْ مَثَلَ بِالْحَيَوَانِ.

رَوَاهُ الْبُخَارِيُّ وَالنَّسَائِيُّ.

83/8. According to Ibn 'Umar رضي الله عنهما,

"The Holy Prophet ﷺ cursed the one who mutilates animals."

Reported by al-Bukhārī and al-Nasā'ī.

٨٤/٩. عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ مَرَّ عَلَى قَوْمٍ وَقَدْ نَصَبُوا دَجَاجَةً حَيَّةً يَرْمُونَهَا فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ لَعَنَ مَنْ مَثَلَ بِالْبَهَائِمِ.

رَوَاهُ أَحْمَدُ.

84/9. According to Ibn 'Umar رضي الله عنهما,

"He passed by some people who had fixed a chicken in the ground and were practising archery on it. He said: 'Indeed Allah's Messenger ﷺ has cursed the one who mutilates animals.'"

Reported by Aḥmad.

٨٥/١٠. عَنْ سَعِيدِ بْنِ جُبَيْرٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: خَرَجْتُ مَعَ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا فِي طَرِيقٍ مِنْ

<sup>83</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Dhabā'ih wa al-Ṣayd* [Slaughtering and Hunting], chapter, "The prohibition of mutilation of live animals," 5:2100 §5196; •al-Nasā'ī in *al-Sunan*: Bk.: *al-Daḥāyā* [Slaughtering], chapter, "The prohibition setting up animals in a cage as a target," 7:238 §4442; •al-Dārimī in *al-Sunan*, 2:113 §1973; •Ibn ibbān in *al-Ṣaḥīḥ*, 12:434 §5617.

<sup>84</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 2:13 §4622.

طَرِقَ الْمَدِينَةَ فَإِذَا غَلَمَةٌ يَرْمُونَ دَجَاجَةً. فَقَالَ ابْنُ عُمَرَ: مَنْ فَعَلَ هَذَا؟ فَتَفَرَّقُوا فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ لَعَنَ مَنْ يُمَثِّلُ بِالْحَيَوَانِ.

رَوَاهُ الدَّارِمِيُّ، وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحٌ عَلَى سَرَطِ الشَّيْخَيْنِ.

85/10. According to Sa'īd b. Jubayr ؓ,

"I was once treading a road in Medina in the company of Ibn 'Umar ؓ when we saw some boys shooting arrows at a chicken tied as a target. So Ibn 'Umar ؓ said: 'Who has done it?' (Hearing this) the boys dispersed. He said: 'Indeed, Allah's Messenger ﷺ has cursed the one who mutilates animals.'"

Reported by al-Dārimī. According to al- ākim, this is an authentic tradition in conformity with the stipulations of Shaykhayn.

١١ / ٨٦. عَنْ هِشَامِ بْنِ زَيْدٍ قَالَ: دَخَلْتُ مَعَ أَنَسٍ ؓ عَلَى الْحَكَمِ بْنِ أَيُّوبَ فَرَأَى غُلَمَانًا أَوْ فِتْيَانًا نَصَبُوا دَجَاجَةً يَرْمُونَهَا. فَقَالَ أَنَسُ ؓ: نَهَى النَّبِيُّ ﷺ أَنْ تُضَبَّرَ الْبَهَائِمُ.

رَوَاهُ الْبُخَارِيُّ.

86/11. According to Hishām b. Zayd,

"Anas ؓ and I went to see al-Hakam b. Ayyūb and (upon entering) Anas ؓ saw some boys or lads who had set up a chicken and were

<sup>85</sup> Set forth by •al-Dārimī in *al-Sunan*, 2:113 §1973; •al- ākim in *al-Mustadrak*, 4:261 §7575; •Abū Nu'aym in *ilya al-Awliyā'*, 4:296.

<sup>86</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Dhabā'iḥ wa al-ṣayd* [Sacrificial Animals and Game], Ch.: "The Offensiveness of Cutting Parts of Living Animals or Seizing Them for Targeting," 5:2100 §5194; •Aḥmad b. Ḥanbal in *al-Musnad*, 3:171 §12769; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Dahāyā* [Sacrificial Animals], Ch.: "The Prohibition of Seizing Animals for Targeting and the Order to Slaughter Gently," 3:100 §2816; •al-Bayhaqī in *al-Sunan al-kubrā*, 9:86 §17908.

shooting arrows at it. Anas رضي الله عنه said, 'The Prophet ﷺ forbade tying up animals so that they could be shot and killed.'

Reported by al-Bukhārī.

١٢ / ٨٧. عَنْ ابْنِ عُمَرَ رضي الله عنه أَنَّهُ دَخَلَ عَلَى يَحْيَى بْنِ سَعِيدٍ وَغُلَامٌ مِنْ بَنِي يَحْيَى رَابِطٌ دَجَاجَةٌ يَرْمِيهَا. فَمَشَى إِلَيْهَا ابْنُ عُمَرَ حَتَّى حَلَّهَا ثُمَّ أَقْبَلَ بِهَا وَبِالْغُلَامِ مَعَهُ فَقَالَ: ازْجُرُوا غُلَامَكُمْ عَنْ أَنْ يَضْرِبَ هَذَا الطَّيْرَ لِلْقَتْلِ فَإِنِّي سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: مَنْ أَنْ تَضْرِبَ بِهِمَّةً أَوْ غَيْرَهَا لِلْقَتْلِ.

رَوَاهُ الْبُخَارِيُّ.

87/12. It is reported that Ibn 'Umar رضي الله عنه went to see Yahyā b. Sa'īd and saw one of Yahyā's boys targeting stones at a chicken that was tied up. Ibn 'Umar walked over to the chicken, untied it, and brought both the chicken and the young boy to Yahyā b. Sa'īd and said,

"You must forbid your son to tie up this bird and kill it, for I heard the Prophet ﷺ prohibit the tying up of animals and killing them."

Reported by al-Bukhārī.

١٣ / ٨٨. عَنْ سَعِيدِ بْنِ جُبَيْرٍ رضي الله عنه قَالَ: كُنْتُ عِنْدَ ابْنِ عُمَرَ رضي الله عنه فَمَرُّوا بِفَتِيَةٍ أَوْ بَنَفَرٍ نَصَبُوا دَجَاجَةً يَرْمُونَهَا فَلَمَّا رَأَوْا ابْنَ عُمَرَ رضي الله عنه تَفَرَّقُوا عَنْهَا وَقَالَ ابْنُ عُمَرَ: مَنْ فَعَلَ هَذَا؟ إِنَّ النَّبِيَّ ﷺ لَعَنَ مَنْ فَعَلَ هَذَا.

رَوَاهُ الْبُخَارِيُّ.

<sup>87</sup> Set forth by •al-Bukhārī in *al-Shaḥīḥ*: Bk.: *al-Dhabā'ih wa al-ṣayd* [Slaughtered Animals and Game], Ch.: "The Offensiveness of Cutting Parts of Living Animals and Seizing Animals for Targeting," 5:2100 §5195; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:94 §5682; •Abū 'Awāna in *al-Musnad*, 5:53 §7765; •al-Bayhaqī in *al-Sunan al-kubrā*, 9:334 §19268.



88/13. According to Saʿīd b. Jubayr رحمته الله,

“I was once in the company of Ibn ʿUmar رحمته الله when he and his companions passed by some young men or a group who were shooting arrows at a chicken tied as a target. When they saw Ibn ʿUmar رحمته الله, they dispersed and Ibn ʿUmar called out, ‘Who did this? Indeed, the Prophet ﷺ cursed the one who does this!’”

Reported by al-Bukhārī.

١٤ / ٨٩. عَنْ سَعِيدِ بْنِ جُبَيْرٍ رحمته الله قَالَ: مَرَّ ابْنُ عُمَرَ رحمته الله بِفَتْيَانٍ مِنْ قُرَيْشٍ قَدْ نَصَبُوا طَيْرًا وَهُمْ يَرْمُونَهُ وَقَدْ جَعَلُوا لِصَاحِبِ الطَّيْرِ كُلِّ خَاطِئَةٍ مِنْ تَبْلِهِمْ؟ فَلَمَّا رَأَوْا ابْنَ عُمَرَ رحمته الله تَفَرَّقُوا. فَقَالَ ابْنُ عُمَرَ رحمته الله: مَنْ فَعَلَ هَذَا؟ لَعَنَ اللَّهُ مَنْ فَعَلَ هَذَا. إِنَّ رَسُولَ اللَّهِ ﷺ لَعَنَ مَنْ اتَّخَذَ شَيْئًا فِيهِ الرُّوحُ غَرَضًا.

رَوَاهُ مُسْلِمٌ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ.

89/14. According to Saʿīd b. Jubayr رحمته الله,

“Once Ibn ʿUmar رحمته الله passed by a group of young men from Quraysh who were shooting arrows at a tied bird. Every arrow that they missed came into the possession of the owner of the bird. When they saw Ibn ʿUmar رحمته الله, they dispersed. He exclaimed, ‘Who did this? May Allah curse whoever did this! Indeed, Allah’s Messenger ﷺ cursed the one

<sup>88</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Dhabāʾih wa al-ṣayd* [The Slaughtered Animals and Game], Ch.: “The Offensiveness of Cutting Parts of Living Animals or Seizing Animals for Targeting,” 5:2100 §5196; •Ibn al-Sarāyā in *Silāḥ al-muʾmin fi al-duʿāʾ*, 1:229 §412; •al-Ḥusaynī in *al-Bayān wa al-taʾrīf*, 2:162 §1367; •al-ʿAsqalānī in *al-Wuqūf ʿalā al-mawqūf*, 1:105 §134.

<sup>89</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Ṣayd wa al-dhabāʾih wa mā yuʿkalu min al-ḥayawān* [The Hunting, Slaughter and what may be Eaten of the Animals], Ch.: “The Forbiddance of Tying the Animal and Making it a Target of Arrows,” 3:1550 §1958; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Ṣayd* [The Hunting], Ch.: “What has Come to Us about the Offensiveness of Eating the Animal Killed after Trapping,” 4:72 §1475; •al-Nasāʾī in *al-Sunan*: Bk.: *al-Ḍaḥāyā* [The Sacrifices], Ch.: “The Prohibition of Eating the Animal Used as a Target,” 7:239 §4444.

who takes a sentient being as a target.”

Reported by Muslim, al-Tirmidhī and al-Nasā'ī.

١٥/٩٠. عَنْ عَبْدِ اللَّهِ ﷺ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ فَأَنْطَلَقَ لِحَاجَتِهِ. فَرَأَيْنَا حُمْرَةً مَعَهَا فَرْخَانِ. فَأَخَذْنَا فَرْخَيْهَا فَجَاءَتِ الْحُمْرَةُ فَجَعَلَتْ تَقْرِشُ. فَجَاءَ النَّبِيُّ ﷺ فَقَالَ: مَنْ فَجَعَ هَذِهِ بِوَلَدِهَا؟ رُدُّوْا وَلَدَهَا إِلَيْهَا. وَرَأَى قَرْيَةً تَمَلُّ قَدْ حَرَّقْنَاهَا. فَقَالَ: مَنْ حَرَّقَ هَذِهِ؟ قُلْنَا: نَحْنُ. قَالَ: إِنَّهُ لَا يَنْبَغِي أَنْ يُعَذَّبَ بِالنَّارِ إِلَّا رَبُّ النَّارِ. رَوَاهُ أَبُو دَاوُدَ.

90/15. According to ‘Abd Allāh ﷺ,

“Once we were with Allah’s Messenger ﷺ on a journey and he went to relieve himself. (When he was away) we saw a sparrow with her two young hatchlings. We took the two hatchlings from it, and (greatly upset) she came and began to spread out her wings. When the Prophet ﷺ returned, he asked, ‘Who tormented this bird by taking her young ones? Give them back to her.’ Also, he saw an anthill that we had set on fire and said, ‘Who set this on fire?’ When we told him that we did it, he said, ‘It is not fitting for anyone to punish with fire save the Lord of the Fire.’”

Reported by Abū Dāwūd.

١٦/٩١. عَنْ عَبْدِ اللَّهِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ وَمَرَرْنَا بِشَجَرَةٍ فِيهَا فَرْخَا حُمْرَةٍ، فَأَخَذْنَاهُمَا. قَالَ: فَجَاءَتِ الْحُمْرَةُ إِلَى النَّبِيِّ ﷺ وَهِيَ تَصِيحُ، فَقَالَ: مَنْ فَجَعَ هَذِهِ بِفَرْخَيْهَا؟ قَالَ: فَقُلْنَا: نَحْنُ. قَالَ: رُدُّوهُمَا.

<sup>90</sup> Set forth by •Abū Dāwūd in *al-Sunan*: Bk.: *al-Jihād* [Striving], Ch.: “The Offensiveness of Burning the Enemy with Fire,” 3:55 §2675, and in Bk.: *al-Adab* [Good Manners], Ch.: “Killing Small Ants,” 4:367 §5268; and cited by •al-Dhahabī in *al-Kabā’ir*, 1:206; •al-Zayla’ī in *Naṣb al-rāya*, 3:407; •al-Nawawī in *Riyāḍ al-ṣāliḥīn*, 367 §367.

رَوَاهُ الْحَاكِمُ وَالْبَيْهَقِيُّ، وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحُ الْإِسْنَادِ.

91/16. According to 'Abd Allāh b. Mas'ūd  ,

“Once when we were on a journey with Allah’s Messenger  , we passed by a tree that had two hatchlings of a lark in it and we took them. Afterwards, the sparrow [mother] went to the Prophet  , screaming. The Prophet   asked, ‘Who tormented this bird by taking her young ones?’ When we told him that we did it, he said, ‘Give them back to her.’”

Reported by al-Hākim and al-Bayhaqī. According to al-Hākim: “This tradition has an authentic chain of transmission.”

١٧/٩٢. عَنْ عَبْدِ اللَّهِ   أَنَّهُ قَالَ: نَزَلَ النَّبِيُّ   مَنْزِلًا فَانْطَلَقَ لِحَاجَتِهِ فَجَاءَ وَقَدْ أَوْقَدَ رَجُلٌ عَلَى قَرْيَةٍ نَمْلٌ إِمَّا فِي الْأَرْضِ وَإِمَّا فِي شَجَرَةٍ. فَقَالَ رَسُولُ اللَّهِ  : أَيُّكُمْ فَعَلَ هَذَا؟ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَنَا، يَا رَسُولَ اللَّهِ. قَالَ: اطْفِئْهَا اطْفِئْهَا.

رَوَاهُ أَحْمَدُ، وَقَالَ الْهَيْثَمِيُّ: رَوَاهُ أَحْمَدُ وَرِجَالُهُ رِجَالُ الصَّحِيحِ.

92/17. According to 'Abd Allāh  ,

“The Prophet   dismounted during a journey for a break and went to relieve himself. (Upon returning, he found that) a man set an ant colony on fire—one that was either on the ground or on a tree. Allah’s Messenger   said, ‘Who among you did this?’ A man from them said, ‘I did it, O Messenger of Allah.’ The Prophet   said, ‘Put the fire out. Put the fire out.’”

Reported by Aḥmad and according to al-Haythamī, Aḥmad’s sources are authentic.

<sup>91</sup> Set forth by •al-Hākim in *al-Mustadrak*: Bk.: *al-Dhabā'ih* [Slaughtered Animals], Ch.: “4:267 §7599; •al-Bayhaqī in *Dalā'il al-nubuwwa*, 1:321; •al-Hannād in *al-Zuhd*, 2:620 §1337; •al-Jazarī in *al-Nihāya*, 4:121.

<sup>92</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 1:396 §3763; •al-Tayālīsī in *al-Musnad*, 1:46 §345; •al-Fākihī in *Akhbār Makka*, 5:141; •al-Haythamī in *Majma' al-zawā'id*, 4:41.



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The common perception of Islam in the western media is one of austerity and rigidity, and, in extreme cases, severe cruelty. The situation is not helped by the strict and narrow-minded interpretation of the religion by a number of its adherents. However, those who are willing to scratch below the surface and look further will see that nothing is further from the truth; Islam does not teach anything except universal love, mercy, compassion, peace and benevolence.

Shaykh-ul-Islam Dr Muhammad Tahir-ul-Qadri is an eminent and internationally recognized and renowned Islamic scholar, orator and authority on Islamic sciences. In this book, he presents numerous quotations from the Qur'ān and authentic hadith to help the reader discover the prime position of the qualities of mercy and compassion in the Islamic faith. Shaykh-ul-Islam has meticulously referenced all quotations to ensure accuracy and clarity in order to dispel any doubts about the matter.

Through his distinctive solid scholarship and methodology, Shaykh-ul-Islam demonstrates how Islam promotes spiritual endeavour, moderation, ease and tolerance, and is not merely concerned with ritualism and outward forms of piety.

For Muslims, the book is essential reading to help reclaim Islam from those who portray it as merely a socio-political enterprise devoid of compassion for humanity and the rest of creation. Non-Muslims, on the other hand, will be able to appreciate these lesser known aspects of Islam, which in fact form its core philosophy.

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